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THE CAPACITY *and* EXTENT OF THE Human Underſtanding;

EXEMPLIFIED

In the Extraordinary CASE OF

AUTOMATHES;

A

Young Nobleman,

WHO WAS

Accidentally left, in his Infancy, upon a deſolate ISLAND, and continued Nineteen Years in that ſolitary State, ſeparate from all human Society.

A NARRATIVE

Abounding with many ſurpriſing OCCURRENCES, both Uſeful and Entertaining to the Reader.

The SECOND EDITION.

LONDON:

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THE HISTORY OF *AUTOMATHES.*

DURING my Abode in my native County of *Cumberland*, in Quality of an indigent Curate, I uſed, now-and-then in a Summer, when the Pleaſantneſs of the Seaſon invited, to take a ſolitary Walk to the Sea-ſhore, which lies about two Miles from the Town where I lived. Here I would amuſe myſelf, one while in viewing,

at large, the agreeable Proſpect, which ſurrounded me; and another while (confining my Sight to nearer Objects) in admiring the vaſt Variety of beautiful Shells, thrown upon the Beach, ſome of the choiceſt of which I always picked up, to divert my Little-ones upon my Return. One time, among the reſt, taking ſuch a Journey in my Head, I ſat down upon the Declivity of the Beach, with my Face towards the Sea, which was now come up within a few Yards of my Feet; when immediately the ſad Thoughts of the wretched Condition of my Family, and the Unſucceſsfulneſs of all Endeavours to amend it, came crouding into my Mind; which drove me into a deep Melancholy, and ever-and-anon forced Tears from my Eyes. I had not long continued in this penſive Mood, ere I was diverted from it by the Sight, as I imagined, of a ſmall cylindrical Trunk, about a Foot long, rolling along with the Tide, juſt below where I ſat, with a Key tied to the Handle. I ſtepped into the Water, to ſeize the ſuppoſed

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poſed Prize, which, upon opening, I found to contain nothing but a kind of written Journal, rolled up, belonging (as I then conjectured) to ſome ſhipwrecked Mariner; but, notwithſtanding all the Care that had been taken to keep it dry, a great Part (of the Beginning eſpecially) ſeemed to be quite obliterated with the ſalt Water; the Leaves would not bear opening, without being torn to Pieces: ſo that, though my Curioſity was ſufficiently raiſed to know what was contained in a Manuſcript, which had fallen after ſo ſtrange a Manner into my Hands; yet, I was forced, for that time, to return it into its former Receptacle, and wait till a fitter Opportunity offer'd.

Within three or four Days afterwards, by proper Endeavours, I brought the greateſt Part of thoſe Sheets to a Condition of being read; when, from the Beginning, which had received moſt Damage, I here-and-there picked out what was ſufficient to inform me, that it had been the Writing of an *Engliſh* Prieſt of the Order of St. *Benedict*, as long ago as the Year 1614.

who was then expelled, among the reſt of the *Romiſh* Miſſionaries, out of the Iſland of *Japan*: And himſelf had the Fortune to embark in a Ship bound for *Panama*, on the Weſt Coaſt of *America*, which founder'd within Sight of an unknown Country, in Latitude 39 Degrees, 15 Minutes North, and about 176 Degrees Weſt Longitude from *London*; where they all got ſafe aſhore, by Help of their Boat, and a Rafter made out of their Maſts and Yards.

It will eaſily be imagined how much my Surprize was increaſed upon this Diſcovery. The Hand-writing beſpoke itſelf to be a Work of the above-mentioned Date, ſo that the Writer himſelf had been, queſtionleſs, dead many Years before. But by what Ways and Means this Manuſcript had travelled hither from a Region ſo remote, to be found, in ſo odd a Manner, above one hundred Years afterwards; this ſeemed altogether unaccountable.

The Sum of what followed was a Relation of what befel the Author in this diſtant Country; which, ſo far as it was perfectly

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perfectly legible, regarded chiefly the Perſon, whoſe Name I have inſerted in the Title-page. The Country he called *Soteria*, whoſe Inhabitants were found to be, not only a civilized white People, but a Nation of Chriſtians: And ſuch Chriſtians, as, according to his Deſcription, are not to be paralleled by any particular Church at this time in the known World, if a ſteady Adherence to the Apoſtolical Doctrine and Diſcipline in their original Purity, and a ſtrict Conformity of Practice and Profeſſion, may be allowed to be the Glory of a Church. The reſt, therefore, I ſhall deliver in his own Words, abating a few obſolete Expreſſions, which here-and-there occurred; and I hope the judicious Reader will think his Labour as well beſtowed in the Peruſal of it, as I myſelf did in preparing it, as well as I could, for the Preſs.

FROM our firſt Arrival in this remote Country, which was now about three Months ago, the Loſs of our Ship (as I before obſerved) had deprived us of all

viſible Hopes of ever returning again to our reſpective Homes. But the exceſſive Generoſity and Good-nature, with which we were always treated by our new Acquaintance, the perfect Agreeableneſs of their Society, the unlooked-for Elegance of our Entertainment, the exceeding Delightfulneſs of the Country, and the uninterrupted Health we continually enjoyed in it; all theſe, put together, (ſo far as it was in the Power of earthly Enjoyments) could hardly miſs of diverting us from every ungrateful Remembrance, and rendering our Lives eaſy and comfortable. Thoſe, indeed, of our Ship's Company, who had Wives or Children to take care for, had, doubtleſs, frequent Relentings, in the Midſt of all theſe Bleſſings, from the Dread they conceived for the Loſs or Miſery, which this remedileſs Separation might occaſion. But they had the moſt ſovereign Antidote in the World, to break off the Violence of all ſuch ſwelling Reſentments, from thoſe religious Exerciſes, which they were daily provoked to, by the devout

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vout Example of the People among whom Providence had now happily placed them. This convinced them of the Error and Folly of all ſuch deſponding Thoughts, and ſhewed them, that God had placed the Well-being of none of his Creatures in an abſolute Dependence upon the good or bad Fortune of another; but when himſelf thought fit, that one of his Inſtruments ſhould fail in any reſpect, he had always provided another in Readineſs, to ſupply the Deficiency: Tho' the Event proved, that they had no other Ground for Anxiety about their Return, than what the Dangers of the Seas, and the Remoteneſs of their reſpective Abodes from hence, had rendered unavoidable; for, as ſoon as our Deſigns were made known to the Governor of the Port, to which we were now removed, he aſſured us, that two of his beſt Ships ſhould be fitted out for our Purpoſe; which could not detain us much above two Months longer.

It will eaſily be judged how acceptable this kind Offer was to our Company, and how

to keep these two Streams, of such contrary Qualities, always moving, each in its proper Chanel, that they might the more strongly shed their kindly Influences; which, by an unnatural Mixture, would be intirely broken and destroyed.

The whole Country, as I frequently saw it laid down in their Maps, was a kind of Peninsula of a square-like Form, about half the Bigness of the Kingdom of *England*; but generally much more populous. One Side of this Square lies, in a manner, parallel to the Equinoctial; the West, or rather South-west Corner of which was the Place of our first Landing, about Ten Miles West from the City appointed by the Government for our Residence. On the North-east it was separated from a boundless Continent by a Ridge of lofty Mountains, whose Heights, the Inhabitants told us, were, for the most part, quite inaccessible; and nothing beyond these had ever yet been discovered, but an uninhabited Desart, scarce any-where capable of Culture.

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The Kingdom was divided into twenty Diſtricts, each of which was again ſubdivided into ten or twelve Dioceſes, under ſo many Biſhops. And in every Diſtrict the eldeſt Biſhop had always the Preference in the Synod of that Diſtrict, which was conſtantly held four times in the Year, in that Biſhop's Cathedral, which was at the moſt convenient Diſtance for all. The whole Number of Biſhops, therefore, in the Nation were above two hundred, all of them ſubject to one Patriarch or Metropolitan, who, once a Year, held a Council or Convocation, at which two Biſhops, at leaſt, out of every Diſtrict, were obliged to be preſent.

Each of theſe Biſhops had not fewer than thirty Prieſts or Preſbyters belonging to his Cathedral; one half of whom were always preſent with him, and the other half ſent alternately out, according to the Number of Pariſh-churches within his Dioceſe, one to ſupply the Duty of every Pariſh. To every Cathedral belonged alſo ſeven Deacons, out of whom the Preſby-

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ters were always choſen, as out of them the Biſhop: And it was remarkable, that, in all their Churches, a particular Apartment was built for the Women, in ſuch ſort, that they were not viſible to any but themſelves, during the whole Time of Divine Service; and it muſt be confeſſed, that the Manner of their public Worſhip had a very near Reſemblance to that of the pretendedly Reformed Church of *England*, before the Liturgy of that Church was changed for the worſe, in Compliance with *Peter Martyr*, *Bucer*, and the reſt of their Followers.

The only fixed Reſidence of the Clergy was in a kind of Cloiſter or College, with their Biſhop, near the main Entrance of the Cathedral. Here they, in every Dioceſe, had all their Maintenance in common, every one indiſcriminately, as his real Needs required, out of the Revenues of the Church: the principal Part of which being reſerved for the Maintenance of the Poor and Neceſſitous, the Education of their Youth, and the Wants and Repairs

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of their ſeveral Churches, Colleges, and Hoſpitals. On one Side of each Cathedral ſtood the Hoſpital of the Poor for the whole Dioceſe, divided according to their different Sexes; all, who were able, being kept in ſome ſort of uſeful Employ. And the ſame Order was obſerved in the Hoſpital for the Sick and Diſeaſed, whoſe Neceſſity obliged them to depend upon the public Charge; which was ſituated on that End of the Cathedral oppoſite to the College of the Clergy; but the largeſt of all theſe Buildings, next to the Cathedral itſelf, was the College for the Education of the Youth of the Dioceſe, of both Sexes, on the contrary Side to the Hoſpital for the Poor. This differed from the reſt, in that it was common to Rich, as well as Poor, with this Difference only, that the former were obliged to pay for the Maintenance and Education of their Children; while the latter received all *gratis*, in as ample a Manner, without Reſpect of Perſons, and with this Addition, that the Public was obliged to put them to ſome ſuit-

able Employ at a proper Time. And this Payment of the Rich was a Part of the public Revenue of the Church, to which no particular Perſon had a private Right, any more than to the reſt; the Education of the Boys being the proper Charge chiefly of the Clergy under the Biſhop, during their Abſence from their reſpective Pariſhes; and the other Sex were intruſted, in a ſeparate Apartment, to the Care of a ſufficient Number of pious Women, called Deaconeſſes, who, out of Love to a religious Life, had ſequeſtred themſelves from the World for that Purpoſe; no religious Perſon of either Sex being allowed to take the leaſt Reward to themſelves for their Trouble in that reſpect, any more than for the Performance of any other religious Act, under Pain of being ſuſpended, if not quite degraded from their Office; and when they heard of what we in *England* call Surplice-dues to the Clergy for Marriages, Burials, and Churchings, they looked upon it as no better than downright Sacrilege, and

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and the moſt intolerable Abuſe of the Poor.

In ſhort, all poſſible Occaſions were here taken away for tempting Perſons to enter among the Number of the Clergy, out of any worldly View. They had, indeed, an ample Sufficiency for them in their Way of Life; but in this, 'bating the ſomewhat more Leiſure they had for Devotion and Study, they were not one jot above the pooreſt Perſon in the Kingdom: And the Superiority of their Office in the Church gave them only this Advantage above their Brethren, that they were attended with a greater Load of Care. Every Eccleſiaſtic, from the higheſt to the loweſt, was obliged to live under the ſame Rule of Diſcipline; and the Diſtinction of Superior and Inferior among them, being altogether ſpiritual, was not allowed to depend upon any ſecular Advantage. The loweſt was allowed to have a Right to a competent Supply for his natural Neceſſities, and if the higheſt ſhould plead, that he merited more, it was looked upon as

the moſt certain Sign of his Want of Merit, and that he was highly unworthy of the Superiority he had attained. Nor could the Care of their Family, or Children, if they had any, be here an Excuſe for ſuch Solicitations; for the Public had made the ſame competent Proviſion for them, as for the Children of other poor Perſons; and, if they before had ſufficient Eſtates of their own, they were provided for already. So that Money was a Thing, which every Eccleſiaſtic in this Country was anticipated from the leaſt perſonal Occaſion for, in any reſpect: And therefore, upon his firſt Ordination to his Office, he was obliged, for ever after, to renounce all Uſe of it. And the ſame Order and Œconomy was obſerved in every Dioceſe through the Kingdom. Only I cannot here forbear remarking an Inſtance of the prudent Frugality, as well as Piety, of this People, in thoſe public Buildings; which ſeemed to me a juſt Reproach to our *European* Chriſtians. The Structure and Ornaments of their Churches every-where, the Cathedrals eſpe-

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eſpecially, appeared as much ſuperior to every other Edifice, as the Eſteem and Regard, which a pious Mind will think it becoming to have for Places and Things dedicated to the Service of God, above any thing deſigned for his own private Uſe: And yet all their other public Buildings, for the Clergy, as well as Laity, were managed after a quite different Deſign; for theſe latter were, indeed, decent, but far from ſumptuous, affording nothing to the Eye, which could be thought any-way ſuperfluous; nothing but what was judged moſt convenient for the End to which they were deſigned; that nothing ſhould be wanting, which was neceſſary to render Life comfortable, nor yet any thing be found, which might adminiſter to Luxury.

But what moſt enhanced my Veneration and Eſteem for the Clergy of this Nation, was, their ardent Zeal, and never-enough-to-be-commended Diligence, for the good Education of their Youth. This Work they always looked upon to be the principal Intent of their Inſtitution by God

himſelf: And, whatever elſe failed, they were ſure to omit nothing, which might contribute to the effectual Performance of this; being always mindful of that Obſervation of the wiſe King, *Train up a Child in the Way he ſhould go, and when he is old, he will not depart from it.* Without this good Foundation firſt laid, they expected little Benefit to ariſe from all their Preaching; and whatever vicious Habit any grown Perſon afterwards fell into, it was generally examined with the utmoſt Strictneſs, whether it might not be charged upon ſome Defect in this. And if it could be proved ſo, they needed no ſeverer Judges to paſs Sentence upon them, than themſelves. So well were they acquainted with the wretched Frailty of human Nature; ſo highly ſenſible, how much more ſuſceptible that is of bad Impreſſions than good; and of how much Conſequence it is, to bend young Minds into the Paths of Virtue, before they become too rigid and inflexible. Nor would theſe Divines ſtick, upon all Occaſions, to affirm, that the principal Cauſe,

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why Vice at any time got ſuch Footing in the World, was owing to a bad Education of Youth.

For this Reaſon they were ſo far from thinking it below them to ſpend their Time in the Inſtruction of young Children, that they choſe to have them committed to their Care, as ſoon as ever they could ſpeak and walk; always eſteeming the firſt Part of their Time the moſt precious. Language was, indeed, a Part of their School Education, but that ever eſteemed the leaſt Part. Their greateſt Labour was, to train up their young Pupils in the Chriſtian Exerciſe of Self-denial, and enure them to an Habit of bringing their unruly Paſſions and Inclinations in Subjection to right Reaſon. This was the Baſis, upon which their whole Superſtructure was to reſt; and they often inculcated it, not only as the neceſſary Foundation of all Religion, but of human Prudence itſelf. They endeavoured, therefore, firſt of all, to eradicate out of theſe tender Minds, every malignant Root of Self-love, Impatience, Anger,

Anger, and Cruelty; of Levity, Vanity, Falſhood, and inordinate Deſire; of Sullenneſs, Impudence, Stubbornneſs, and Pride: And laboured to plant, in the room of them, the contrary Virtues of Benevolence, Patience, Meekneſs, and Compaſſion; of Stayedneſs, Gravity, Sincerity, and Moderation; of Complacence, Modeſty, Submiſſiveneſs, and Humility. They neglected no Pains to teach them true Notions of Juſtice, Honour, Fidelity, and Gratitude; and, in ſum, to make them ſenſible of every Branch of their Duty to God, their Fellow-Creatures, and themſelves; and, for Language, they knew none beſides their Mother-Tongue, but the *Hebrew*, which was only ſtudied by the Learned.

Nor did theſe Inſtructors think it any Advantage given to Teachers of Infidelity, when they readily acknowleged, that the moſt prevailing Means they made uſe of, for the Attainment of all theſe good Ends, had itſelf no other Original, than what was received from Divine

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Revelation. They allowed, that, without the powerful Arguments of an endleſs Life of Happineſs or Miſery, to befal us hereafter, according to the Quality of our Actions here, all their Labour muſt, in a great meaſure, prove fruitleſs. So hard they confeſs'd it to be, to reduce the Stream of the human Inclinations into the Chanel of Virtue. And it moved them not, to hear thoſe Enemies of Goodneſs triumphing over this Conceſſion, as if it imported no leſs than an intire Yielding up of the Cauſe of Religion; when, by this Means, as they thought, they could ſo eaſily reſolve the Whole of it into a Matter of mere human Invention, which only owed its Support to the Prejudices of Education; for theſe Clergymen ſurpriſed me with a Method of confuting ſuch Unbelievers, which, I muſt confeſs, till then, I had never heard of; by continuing, both to grant, and demonſtrate to them, that not only the Knowledge peculiar to Chriſtianity, but even all that, which is neceſſary to diſtinguiſh Men outwardly from mere

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how thankfully it was embraced; ſo deeply rooted is the Love and Eſteem which moſt Men have for their native Country, how poorly ſoever they have lived in it. The Sailors unanimouſly offered their Aſſiſtance to haſten the Finiſhing of the Work; and, had that been permitted, as it was not, we ſhould have been ready for ſailing much ſooner.

The Time, therefore, of our Continuance here being likely to be but ſhort, in compariſon to what we at firſt expected, myſelf, with five of my Fellow-Miſſionaries, reſolved to ſpend the Remainder of it in gaining the moſt perfect Information we could, concerning the Hiſtory and Original of this, till now, unheard-of Country; and by what means they had received the Chriſtian Faith: But, above all, we were deſirous to be acquainted with the Reaſon how it came to paſs, that the Language of this People ſhould be pure *Greek*. This, as has been already remarked, was all along a Matter of the greateſt Wonder

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to us, and beyond our Comprehenſion to account for.

The civil Government here was before ſaid to be Monarchical, and of ſo happy a Conſtitution, that Juſtice, Equity, and good Order, ſeemed to have fled from all other Parts of the World, to take up their Reſidence in this remote Corner. And this Felicity ſeemed to be intirely owing to the excellent Pattern which it always had before its Eyes, from the Government Eccleſiaſtical; though theſe two Powers, as ſuch, in their ſeveral Provinces, had not the leaſt Dependence upon one another. The Church utterly diſclaimed all Intermeddling with ſecular Affairs, and the State was as far from concerning itſelf with ſuch Authority as was purely ſpiritual. Each of theſe Authorities was acknowleged to be divine in its Original, but deſigned for quite different Ends: the ſecular Government, to ſecure Mens Well-being in this World; and the ſpiritual, to prepare them for the next. And, therefore, it was here thought abſolutely neceſſary,

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Brutes in human Shape, was wholly owing to Education. And when, from theſe Premiſes obtained, they forced their Adverſaries to acknowlege, that ſuch Education could not be brought into the World by any Means merely human; unleſs we can be ſo abſurd, as to ſuppoſe a Thing capable to give that to another, which it never had in its own Power; they fairly made it appear, that ſuch Education could have no other firſt Original, than from a Capacity much ſuperior to the moſt perfect of Men; and that after the ſame extrinſic and adventitious Manner, as one Man receives his Education from another. Thus did theſe Divines prove the Neceſſity of divine Revelation, from the Exiſtence of human Education; in the ſame manner, *a poſteriori*, as the Neceſſity of a Divine Creation and Providence is proved from their viſible Effects. A Way of arguing, which, to my Thoughts, was much more adapted to common Capacities, than what Diſcourſes of the ſame Kind generally are with us.

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And I had afterwards an Opportunity of having this Argument ſet in the cleareſt Light, by an Inſtance of the higheſt Evidence from plain Matter of Fact; which I ſhall refer to its proper Place.

But notwithſtanding all the Caution here made uſe of for the diſciplining of Youth, ſo averſe is the corrupt State of Man from Goodneſs, that the utmoſt Diligence proved oftentimes abortive. And, even in this Kingdom itſelf, there wanted not frequent Inſtances of Wretches, who could not be kept within the Bounds of their Duty, by the moſt wholſome Laws. Though the greateſt Puniſhment here inflicted, except for Murder, which ſcarce happened once in an Age, was Confinement for Life. And for leſſer Offences, where the Delinquent appeared irreclaimable, they had a ſmall Colony, about four Days Sail Eaſtward, upon the Coaſt of the Deſart already mentioned; to which ſuch were tranſported, in one of the King's Ships for that Purpoſe; their Children, if they had any during their Baniſhment, being

ing always taken from them in their Infancy, as not fit to be left in the Truſt of ſuch Parents.

What contributed, at this time, more than uſual to inlarge the Number of theſe Enemies to the Well-being of civil Society, was the Encouragement which Infidelity had met with, from the over-great Lenity of the late Reign. This was always known to be the Refuge, to which diſſolute Perſons fled, to find ſome Colour for their Crimes; and, by the Eaſineſs, or rather Negligence, of that Prince, in putting his own Laws in Execution, this worſt of all Vices at length found Admittance into his own Privy-council, and, before his Death, became ſo rampant, as to plead Authority for its Defence: But, upon the Acceſſion of his illuſtrious Son to the Throne, the preſent reigning Monarch, the Laws were again rouſed out of their long Sleep, which obliged this Monſter to hide its Head, and ſkulk in Corners; though it could not be expected, that a Diſeaſe, which had got to ſo great a Head, and

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ſo long had preyed upon the Vitals of the Body Politic, could be ſpeedily cured.

That young Prince had long, with Grief, obſerved this Growth of Irreligion, while it was not in his Power to prevent it. The Swarms of Sycophants of this Stamp had got ſuch a Predominance over his Father's Weakneſs, that they well-nigh excluded him from all Admittance into his Preſence. And he was too well acquainted with the Poiſon ſpread by theſe Serpents, not to dread the fatal Conſequences. The firſt regal Act, therefore, which he did as ſoon as the Sceptre fell into his Hand, was, to baniſh theſe Perſons from his Court, and deprive them of all Authority; after which, he ſummoned all the Biſhops in the Kingdom to meet at his Capital, and conſult the beſt Method to ſuppreſs this growing Evil. When theſe reverend Fathers met together, they returned their hearty Thanks to his Majeſty for the prudent Steps he had taken, and his zealous Concern for the Glory of God, and the true Happineſs of his People. They told

him, that all they requeſted further, was, to diſcountenance that Averſion, which too many Perſons, infected with Infidel Principles, had ſhewn, of late, for having their Children ſubjected to the Method of Education, which the Church had prepared for them: And that he would be pleaſed to reſtore that antient Law in its full Force, which made it penal for any Perſon to endeavour publicly to gain Proſelytes to their Infidelity. For they could eaſily demonſtrate, that the Neglect, which had been ſhewn in theſe reſpects, was the principal Reaſon, why the Priſons were at that time more crouded with Malefactors, and more Delinquents ſent into Baniſhment, than ever had been known heretofore. And they humbly conceived, that the Laws of a Chriſtian Country ought to have ſome Regard to the Honour of God and Religion, as well as only what immediately regarded the Benefit of civil Society; eſpecially ſince the latter ſo plainly appeared to have a Dependence upon the former. But as theſe Laws were Things quite out

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of their Province, ſo they humbly requeſted to be excuſed from having any further to do with them, than barely to be permitted to give their Advice, ſo far as they reſpected Religion: Which was this, that all Compulſion upon Peoples Conſciences ſhould be laid aſide. Such as were open and audacious Blaſphemers of God and Chriſt, they thought, did not deſerve to go unpuniſhed. But ſuch, whoſe Enmity againſt Chriſtianity was carried on more ſecretly, they begged, might have no further Diſturbance from the Government, than not to be encouraged in their Wickedneſs; leaving the reſt to God himſelf, who has declared, that *there muſt be Hereſies among* Chriſtians; for this Reaſon, *that they, which are approved, may be made manifeſt*, i. e. that Chriſtians in Deed may be diſtinguiſhed from them, who are ſuch only in Shew. Nor were they anxious for any Hurt, which ſuch Perſons could do to Chriſtianity, further than what barely regarded their own Souls; for as long as the Miniſters of Chriſt kept faithfully

up to the Inſtructions, which their great Maſter had left them, they had not the leaſt Diſtruſt, that he would fail in his Promiſe, of being *with* them *to the End of the World*; to defend his Religion againſt the Attempts of all ſuch Oppoſers: And they were infallibly certain, that all the impious Arguments, made uſe of by ſuch wicked Inſtruments, could have no Effect upon any of their People, but thoſe, whoſe Hearts were not right before, and from whom ſcarce any Good could be expected.

This, as we were informed by the Clergy themſelves, was the Main of what was adviſed by their Biſhops, at that grand Council. And we could not forbear admiring the truly Chriſtian Temper of thoſe venerable Sages; for we had much Reaſon to ſuſpect, that, had the ſame Occaſion and Opportunity been given to their Brethren of the Church of *Rome*, the Matter would ſcarce have been put an End to, under the Expence of whole Seas of Blood; and Fire and Faggot would have been

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been lighted up in every Corner of the Nation. But theſe Paſtors were better acquainted with the Spirit of Chriſtianity, than ever to imagine, that ſuch barbarous Cruelty could be reconciled with the Love, Forbearance, Gentleneſs, and Humility, of the Goſpel. Their Doctrine was, that, as no Perſon was to be inticed into the Communion of the Church, out of the leaſt Hope of a temporal Reward; no more was any to be attempted to be retained within the ſame, out of the leaſt Dread of any Puniſhment in the Power of Man to inflict; for they looked upon every Perſon, who was a Chriſtian upon no other Motive than by being bribed to it, or out of a Fear of being expoſed to ſuffer from Men, either in his Body or Goods, not to be ſuch a Diſciple as Chriſt ſeeks: And when we told them of the Practice of that Church, which boaſted itſelf to be the only true Church in the World, upon ſuch Occaſions; they could not forbear expreſſing the utmoſt Horror and Amazement; and told us, that that Church

muſt certainly be in the moſt degenerate State, which could think, that the Kingdom of Chriſt ſtood in need of being ſupported by ſuch diabolical Means.

My Fellow-Miſſionaries and Self ſpent now the greateſt Part of our Time in the College of the Biſhop of this City, who never failed to entertain us with all the Humanity and Good-nature becoming his Character. And, one Morning, when he had invited us into his own Apartment, I took the Opportunity of craving, that he would favour us with ſome Information of the Original of their Nation, thus ſeparated from the reſt of the World; which he courteouſly gave us, as follows:

Their Nation, he told us, were Deſcendants from the People we called *Chineſe*, whoſe Forefathers inhabited that Corner of the Province of *Xantung*, which lies oppoſite to the South-weſt Part of *Corea*. It was there, that they received the Chriſtian Faith by the Preaching of *Theodoſius*, *Chriſtopherus*, and *Eubulus*, three Diſciples of the beloved Apoſtle St. *John*.

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John. Thoſe three holy Perſons, for the ſake of preaching the Goſpel, had tranſported themſelves from *Arabia* to the Iſland of *Taprobane*, and were there met by ſeveral Merchants, who traded with Silk from that Part of *China*; with whom they were prevailed upon to ſail, upon their Return home. From the Labours of theſe Apoſtolical Men, and ſome few other *Greek* Chriſtians, who ſoon after followed to the ſame Place, Chriſtianity in a ſhort time got conſiderable Footing. But the Enemy of Mankind would not ſuffer them to continue long in Peace; for the idolatrous Prieſts, beginning to fear, that this new Doctrine (as they termed it) would bring their falſe Worſhip into Diſcredit, immediately raiſed a moſt violent Perſecution; in which many hundreds of both Sexes ſuffered Death by the moſt cruel and unheard-of Tortures; and thus received the glorious Crown of Martyrdom, ſealing their Faith with their Blood. At length the Government, being quite wearied out with the continual

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Cries and Complaints of theſe diabolical Men againſt the Chriſtians, reſolved to make an End of all at once. A Mandate, therefore, was ſent down, for all Chriſtians to quit the Kingdom within a limited Time, under Pain of Death, if any ſhould be ſo daring as to ſtay beyond it. Upon this, a worthy Chriſtian Mandarin, whoſe Name was *Hiaa*, procured a ſufficient Number of Ships to tranſport his Fellow-Exiles; who, by the Violence of the Perſecution, were now reduced to no greater Number, than about three hundred Families, with two aged Biſhops, three Preſbyters, and one Deacon; and every one of theſe Eccleſiaſtics carried in their Bodies moſt ſhocking Marks of their Sufferings for the ſake of Chriſt. The Number of Souls were near Fifteen hundred, who were diſpoſed of in twenty Ships, being their own Pilots and Navigators, and were allowed two Months Proviſion for their Suſtenance.

When they ſet Sail, they had Thoughts of removing into *Japan*; but, before they reached

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reached that Iſland, they had Information, that no Reception was for them there: And, in ſhort, they found that all the Countries and Iſlands on every Side had received Information of them, and were determined to be as bitter Enemies to them, as their own Countrymen. But their Almighty Protector, in whom they truſted, gave them more Favour from the Winds and Seas. And when they ſaw themſelves thus rejected by all Mankind, they chearfully committed themſelves to the Mercy of thoſe unconſtant Elements, ſteering right before the Wind, on the South Side of *Japan* to the Eaſtward; which Courſe, after about ſix Weeks ſailing, from their firſt Embarking, brought them all in Safety to this Place.

Here they found no Appearance of Mankind to moleſt them, nor ſcarce any Sort of Animals, but Deer, Goats, and Fowls of all Kinds neceſſary for Food. Their firſt Landing-place was in the Mouth of the moſt conſiderable River in the Country, on the Weſt-ſide; which afforded

forded them a ſafe and convenient Harbour for their Ships. On the North Side of this River they built their firſt City, which has ever ſince been the Metropolis of the Kingdom, giving it the Name of *Soteria*, for the Safety it afforded them from all their Troubles. And this afterwards became alſo the Name of the whole Country. The Government was principally lodged in the Hands of *Hiaa* or *Elychus*, and afterwards eſtabliſhed in his Family, whoſe Deſcendants have always enjoyed it, without any ſenſible Alteration. And the *Greek* Language being in a great meaſure underſtood by moſt of them, before their Baniſhment, for the ſake of conſtantly reading the Goſpels, the Writings of the Apoſtles and their firſt Followers, with the Septuagint Tranſlation, this, at length, prevailed ſo far, as quite to thruſt out their native Tongue: Inſomuch, as, he ſaid, that the leaſt Remembrance of it was not then remaining among them: Nor had ſcarce any of their Nation ever ſince ſhewed the leaſt Inclination of leaving

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ing their peaceable and happy Aſylum, for the ſake of viſiting foreign Countries, of which they had in general entertained the moſt horrid Ideas: And our Arrival, he told us, who were the firſt Strangers they had ever heard to land upon their Coaſts, ſerved only to confirm them in thoſe Notions concerning the reſt of the World; for, we are well aſſured, continued the grave old Father, that you, who have received the Light of the Goſpel, and, upon that Account, ought much to excel the reſt of Mankind in all Goodneſs; yet, by what we have learned from your own Mouths, as you order your Chriſtianity, it muſt have a neceſſary Tendency to render the greateſt Part of your People more ſuperlatively wicked. Nor can we entertain any better Notions concerning thoſe *European* Churches you call Proteſtants, concerning whom I myſelf have had the moſt favourable Repreſentations from ſeveral of your Ship's Company, who, it ſeems, are no otherwiſe of your own Church, than as forced through Fear; for, as far as I can learn, though they have happily

happily reformed ſome of your groſſer Errors, yet they have ſubſtituted others, near as bad, in their Room; which, with the utter Neglect of Diſcipline among them, makes that as little Good can be expected from them. But your Church, it ſeems, ſurpaſſes all Bounds, both of Modeſty and Charity, while the Head of it, whom you call *Pope*, with his *Cardinals*, not only lord it, like ſo many temporal Princes, but challenge a Dominion over all the World beſides; and, after you have damned all other Chriſtians that diſſent from you, you perſecute them to Death, whenever they come within your Power.

This latter Part of the Biſhop's Diſcourſe, I muſt confeſs, I could not well reliſh; and I obſerved the Countenances of my Companions to come and go, which ſufficiently ſhewed their inward Emotions: But we were ſeaſonably relieved in the critical Juncture, by the Approach of a Servant, who came to acquaint the Biſhop, that a Nobleman, named *Automathes*, deſired to ſpeak with him at the Door.

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Door. Upon this, the Biſhop left us, and, after one or two Minutes tarrying, returned with that honourable Stranger along with him; whoſe graceful Appearance ſeemed to command Eſteem, and beſpeak ſomething extraordinary to lie concealed under it.

At his Entrance, we were preſently made to underſtand, that the Occaſion of his coming to the Biſhop's College, at that time, was ſolely upon our Account. He had juſt before been at the Lodgings of the Captain of our Ship, who, with two or three others of the principal of our Company, he had engaged to take a Voyage with him the next Day to his Father's Seat, upon the Banks of the River, at the Diſtance of about ſix Hours ſailing farther up the Country: But this, he ſaid, could not anſwer the End for which it was deſigned, unleſs he could prevail with us to accompany them; ſince he was ſenſible, that we were the only Perſons, who underſtood ſo much of their Language, as to make it capable for us to converſe with one another. He, therefore, told us the Hour of their

ſetting out the next Morning, and promiſed he would ſend his Servants to conduct us to his Barge at the ſame time, if we would grant his Requeſt.

It will eaſily be imagined, that we (who had little elſe to do, but to ſatisfy our Curioſity, during our Continuance in this ſtrange Country) were ready enough to embrace this Opportunity; which when we had ſignified, with all due Reſpect, to the worthy Perſon, who had given us this courteous Invitation; other Occaſions calling him away, he took his Leave in the mean while, and left us with the Biſhop.

As ſoon as our honourable Inviter was gone, the Biſhop gave us the following ſurpriſing Account of his Life, and the Manner of his Education. The Approach, ſays he, of this noble Lord, who is at preſent both the Wonder and the Darling of his Country, broke me off from a Diſcourſe, which I ſuſpected, by your Countenances, was no-way grateful to you. I only beg leave to obſerve ſomething with relation to the ſame Subject, and which his Appearance has ſuggeſted to me. The corrupt

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rupt State of Chriſtianity in your Country, I conceive to be wholly owing to the Default of your Eccleſiaſtical Government and Diſcipline, which you have made to have too great a Dependence upon Things ſecular. We here look upon the whole Capacity, which Man has, of acting agreeable to his rational Character, to be originally the Effect of divine Revelation; and this, as it is handed down from one Generation to another, is known by the Name of human Education. The firſt Ray of this divine Emanation was that, which was communicated by our firſt Parents, after their Expulſion out of Paradiſe. And, had it not been for the corrupt Nature, which they communicated along with it, after their wretched Fall, this had, doubtleſs, continued always in its original Purity. But ſuch were the Conſequences of Man's lapſed State, that this celeſtial Light, ſo far as it was intended to direct him in the Way of his Duty, was continually upon the Impair. So that God, in Pity to our Unhappineſs, was often pleaſed afterwards to give Mankind freſh Supplies

of it, from the Mouths of his Servants the Prophets in ſeveral Places of the World; and, by the frequent Captivities and Diſperſions of his choſen People the *Jews*, into the moſt diſtant Countries: And at laſt, to complete all, when the *Fulneſs of Time was come, the eternal Son of God himſelf* condeſcended to take our Nature upon him, and give us the fulleſt Inſtructions, in his own Perſon, how to act agreeably to our Relation to him, and to one another. For this Purpoſe he choſe a diſtinct Society of Men, out of the reſt of the World, to ſucceed him in the ſame Office, at all Times, and in all Places, whereſoever his Name ſhould be known. If, therefore, the Chriſtian Clergy view themſelves in this Light, they can have no clearer Evidence to convince them, that, as a Society, they are required to be a ſtanding Pattern for every other Society to copy after; and they are entruſted with a Charge of no leſs Importance, than the good Education of Mankind; conſequently, that the Governors of this Society were to have nothing to do with

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with worldly Honours and Emoluments, thoſe uſual Temptations, which make Governors forget their Duty.

Thus we conclude, that not only all that Knowlege which is peculiar to Chriſtianity, but even that which is neceſſary to make us act as Men, is equally the Effect of a ſupernatural Revelation; and whereſoever Men have been known to have the leaſt Opportunity of this, there they have always been found to make the neareſt Approach to Brutality; for a Proof of which, we have had ſeveral unhappy Inſtances in our Colonies, where ſuch wretched Parents, as have been ſent there for their Crimes, have rather choſen to expoſe their innocent Infants in the Woods, than deliver them to be brought up from them, according to our Laws. Several of theſe have been taken up at ten, twenty, and even thirty Years of Age; but all of them were found as void of Reaſon as the Brutes their Companions, only with this Difference, that the older they were, ſtill the more uncapable of being brought to Reaſon afterwards.

The only Exception, that has ever been known of this Kind, is the Perſon who juſt now left us; though his Caſe, it muſt be acknowleged, was widely different: For he had the beſt Education he was capable of receiving, for the firſt two Years of his Age, which, doubtleſs, conſidering his natural inquiſitive Temper, and the Greatneſs of his Capacity, had a vaſt Influence over him his whole Life after; whereas the others were rent from human Society in the very firſt Dawn of Life, without ever receiving the leaſt Impulſe of that Sort, to excite their Obſervation of Things without them, and, as it were, ſet the Wheels of their rational Faculties in Motion. But neither was this all; for the many ſecret Notices and Intimations, which he frequently felt upon his Mind, he is often heard to declare, are a ſufficient Indication to him, that they were either the immediate Effect of God himſelf, or of ſome inferior benevolent Spirit, by his Permiſſion or Appointment. The Conſequence of all which was, that, after about nineteen Years Continuance

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in this ſolitary State, when he was brought into human Society, by well near as miraculous a Providence, as that which had all the while preſerved him in his Separation from it, he was found, in all reſpects, abating the Uſe of Speech, to be more like a Philoſopher, than a Savage. The Truth of this, I make no Doubt, from the Knowlege I have of his courteous Diſpoſition, you will be made acquainted with, from his own Mouth, if requeſted; and that in ſo much more advantageous a Manner, that I ſhall be loth to anticipate any more of his Hiſtory. And this was the Sum of our Conference that Day with the good old Biſhop.

The next Morning we prepared for our intended Voyage, and were ſent for, according to Promiſe, by our generous Inviter, whom we found waiting for us in his Barge. He ſeated us with himſelf under an Awning, and preſently the Bargemen began to ply their Oars, carrying us up the Stream with a gentle Motion; and with the greateſt Eaſe to themſelves, by the

the Help of Wheels erected above the Banks for that Purpoſe.

It was now the Seaſon of the Year in this Place, when all things appeared in their utmoſt Gaiety, which, with the exceeding Sereneneſs of the Sky, ſeemed to invite us to ſolace ourſelves with the Delights of a rural Proſpect. On each Side we were all along preſented with a pleaſing Scene of the Works of Nature, which afforded us infinitely more Satisfaction, than the moſt finiſhed Performances of Art. The River, for many Leagues, ran winding through a ſpacious Vale, and abounded with vaſt Shoals of Fiſhes, which every now-and-then leaped out of their Element to catch the nimble Flies, as they hovered over the Stream. On each Hand lay extended a Range of lofty Mountains, well repleniſhed with Flocks and Herds, from whoſe Heights the Brooks and Rivulets, in their Deſcent, formed many agreeable Caſcades. And, to complete the Delightfulneſs of the Proſpect, nothing was ſeen to cover the Surface of the Ground, but a perfect Verdure, intermixed with a beautiful

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tiful Variety of ſweet-ſmelling Flowers, and here-and-there a Grove of ſtately Trees, which reſounded with the chearful Melody of the winged Choir, and wafted to us the moſt grateful Odours.

After we had ſome time contemplated theſe delightful Appearances, which gave us no ſmall Pleaſure, *Automathes* began to acquaint us with the Occaſion of our Invitation. My Father's Name, ſays he, is *Eugenius*, the chief of one of the moſt antient Families in this Kingdom. He has often heard of your Arrival here, and been acquainted with many things, which our People have heard from you concerning the Religion and Cuſtoms of the ſeveral foreign Countries, from whence you come. Ever ſince, he has had a paſſionate Deſire of ſeeing you; but, by reaſon of his advanced Age, and Unfitneſs for Travel, he excuſed himſelf from taking ſo great a Journey, in Hopes that it would be full as acceptable to you, to make the Viſit to him.

We thanked him for the Honour he had done us, and expreſſed our Joy at the

the Opportunity he had given us, before our Departure, of converſing with a Perſon of his Father's great Worth and Experience, whoſe Hiſtory, together with his own, we were informed to be ſo ſingular. What you have heard of that, returned *Automathes*, is ſo far true, that I imagine few Perſons have undergone an equal Share of the Sufferings of Life with my Father. And after all, Thanks to a kind Providence, he is likely to carry his grey Hairs to the Grave in Peace, and be buried in the ſame Sepulchre with his Anceſtors, if his Mind be not, in the mean while, otherwiſe determined. The Circumſtances of his Life, (proceeded he) ſo far as it is interwoven with my own, are indeed wonderful; and the leaſt Return I can make, for the Favour of your Company along with me, ſhall be, (if you think it acceptable) to give you a brief Relation of the ſame. This we could none of us forbear from expreſſing an eager Deſire to hear, and ſignified to him, that nothing, at that time, could

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have a greater Command over our Attention. Upon which he went on as follows:

My Father, ſays he, at thirty-five Years of Age, was joined in Marriage to a young Lady named *Sophia*, of Birth and Quality nothing inferior to himſelf. This Couple lived together in all the Felicity of a married State, for ſeven full Years, before they had any Iſſue; about the End of this time came I into the World; but, ſuch is the Uncertainty of all earthly Happineſs, my Birth ſeemed to give Birth to their Sorrows; for they afterwards enjoyed together few Days of Satisfaction in their native Country.

About the ſame time, which happened in the late Reign, a Rebellion was reported to be hatching by certain diſcontented Lords in this Neighbourhood; which, by the timely Care, and prudent Management of the Prince, (our excellent King) was ſuppreſſed, even as ſoon as attempted. Among ſeveral, who were taken into Cuſtody, as ſuppoſed Encouragers of this intended Inſurrection, my Father had the

hard Fortune to be one, to the great Surprize of all who knew him. This fell out thro' the underhand Dealings of ſome ill-deſigning Perſons, who could not brook the high Eſteem he was in with his Sovereign, and therefore ſought all Occaſions to work his Overthrow: And ſo effectually did they bring their Ends about, by the Advantage which this Opportunity gave them, that, by a Decree of the Senate, he was ſentenced to Baniſhment, and had all his Eſtate condemned as a Forfeiture to the Crown, againſt whatever the King himſelf could do to prevent it; who was all this while fully perſuaded of his Innocence.

Thus we ſee upon what a deceitful Foundation all human Grandeur is fixed. They, who attain to the moſt exalted Stations, are continually puſhed at by them beneath, and the higher Men climb, ſtill the greater Danger is in their Fall; whereas they, who can ſit contentedly in the lower Stations of Life, are not ſo ſubject to the Changes and Caprices of Fortune, nor have they the like Temptations to render

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their Lives uneasy. As they are intirely free from the troublesome Passion of Envy, in their own Breasts, at the good Fortune of any above them; so have they infinitely less Occasion of Fear from the Envy of any below them. And these I account to be the only Persons, whom Health and Liberty can make capable of tasting all the Sweets of Life, without any of the Bitters of it.

Upon this unjust Sentence, my Father, accompanied with his faithful Consort, who was resolved to live and die with him, was in a short time constrained to embark, and, with heavy Hearts, bid adieu to their native Country; their only Attendants being a Servant of each Sex. The chief Treasure they were permitted to carry with them, was myself, who, at that time, had scarce reached twelve Months old; and was nourished at my Mother's Breasts, contrary to what, I am informed, is the Custom of People of Distinction in your Countries: For that Mother, with us, be her Rank never so high, who should think it beneath her to nurse her own

Child, would be thought highly unworthy of the Name of a Mother, and be looked upon as little better than a Monſter in Nature; this Duty being never excuſed here, but upon Occaſions of the moſt apparent Neceſſity, or when the Life of the Mother or Child is endangered by it. And this was the firſt Taſte of our approaching Sufferings: A ſad Prelude to a much ſadder Concluſion!

Our Voyage proved very ſucceſsful, till we were juſt preparing to turn in for our Port. At which time, about Noon, as I have often heard the melancholy Story from my Father, the Wind chopped ſuddenly about to the North-weſt, ſo that they could not keep in with the Land; and ſhortly it blew ſo violent a Tempeſt, that the Sailors could by no means work their Ship, but were forced to let her ſcud before the Wind, which ſhe did at a prodigious Rate. This continued, without Intermiſſion, till the fourth Day in the Morning, the Wind continuing all along near the ſame Point, when the Sailors diſcovered an unknown Coaſt right ahead.

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This put them all into no ſmall Conſternation, concluding that, except the Wind ſhould ſpeedily either ſlacken or change, or they ſhould fortunately fall in with ſome Bay or River, we muſt all inevitably periſh: But the Wind was ſo far from abating, that it rather increaſed, and in a ſhort time they perceived the Ship ſtrike faſt upon the Ground. Upon this, the Sailors, having their Boat in Readineſs, immediately got all Hands into her, with every Perſon elſe in the Ship, (my Father, Mother, and Self only excepted) expecting every Moment, that the Veſſel would ſtave in Pieces. Yet, notwithſtanding all this, my Father judged it ſafeſt to ſtay by the Ship, as the Event proved it was; for the Tide of Food, coming ſtrongly in, preſently ſet her again afloat, without receiving much Damage, and a few rolling Waves drove her upon a ſoft Beach, a little Diſtance from the Shore. And in the mean while he had the ſad View of beholding all the reſt of his Company buried, with their Boat, in the Sea, a great Diſtance from him. After which, as if

the raging Elements had now done their worſt, there came on a flat Calm, ſo that in an Hour or twos time the Ebb left the Ship dry upon the Beach, and gave us an Opportunity of eſcaping ſafe to Land.

But ſmall ſeemed to be the Comfort, which this unfortunate Couple could promiſe themſelves from ſuch a Deliverance; for the Place, on which they were caſt, was found to be an uninhabited Iſland; ſo that my Father was forced to make up a ſlight Booth of Twigs for us to lodge in the firſt Evening, in the moſt convenient Place he could find; in which he was much aſſiſted by ſeveral Things from the Ship: And indeed the Ship proved of ſingular Uſe to us, in both furniſhing us with Food for the preſent, and enabling him to provide for the future, though with no ſmall Fatigue to himſelf. For his whole Work, for ſeveral Days after our firſt Landing, was n bringing from thence whatever he thought might be any-way ſerviceable to us. And, among other things, I muſt not forget taking notice of a little Dog, which was preſerved along with us, and became

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became afterwards a principal Means of my future Preſervation.

When they grew better acquainted with the Place, upon which a wonderful Providence had now caſt them, they diſcovered it to abound with Multitudes of Deer, Goats, and Fowls of various Kinds; ſo that, by Help of his Bow, my Father was enabled to procure us Plenty of Proviſions; and, as long as we had his Aſſiſtance, there ſeemed to be no Danger of ſuffering by Want. Nor had we any thing to fear from noxious Animals, in a Place, where no ſuch were to be found. Here was no venomous Creature, to deter us from reſting at our Pleaſure ſecurely upon the Ground; nor the leaſt Appearance of Bird or Beaſt of Prey. The young Fawn and the Kid grazed here, without Fear from the Lion and the Wolf, and the little Birds chanted forth their Notes, without any Moleſtation from the Hawk or the Kite. So that, in this reſpect, we ſeemed to inhabit the Paradiſe of our firſt Parents, an univerſal Peace reigning through the whole Animal Crea-

tion. The only Neceſſary of Life now wanting, was ſome ſmall Cottage, to protect us from the Heats of the Sun, and Inclemencies of the Weather; but this my Father ſhortly completed for us in the Middle of a delicious Grove of Trees, upon the Aſcent of a Hill, within View of the Sea near where we firſt landed; for he ſtill had Hopes, that, one time or other, it would be our good Fortune to diſcover ſome Ship paſſing that Way, which might receive us on board, and be a means of bringing us again into the Society of Mankind: But, alas! vain were theſe Hopes; for we were too far tranſported out of any Courſe, which we could ever expect to be uſed by any Ships belonging to our own Country, unleſs by ſome miraculous Providence. And, for the Ships of any other Country to viſit us, this was what we could not entertain the leaſt Notion of; ſince we were now removed ſo vaſt a Diſtance farther from that which we ever had conceived to be the neareſt habitable Part of the World, next to this remote Place of our Nativity.

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So that nothing now ſeemed remaining for us to expect, but that the longeſt Survivor, after he had buried the reſt of us, ſhould have his own Corps left to rot above-ground, without Burial.

After this manner lived this loneſome Pair in their new Habitation. Their Food chiefly conſiſted of Herbs and Roots, and their Drink was limpid Water, with which they were plentifully ſupplied from a ſmall Brook, which glided by the Door of their Cottage: But it can hardly be expected, that Perſons, who had been accuſtomed to their Way of Living, could preſently be reconciled to ſo ſurpriſing a Change. It will be eaſy to gueſs, how hard a thing it is for People, who have known nothing all their Life-time, but an uninterrupted State of Eaſe and Tranquillity, to be thus ſuddenly bereft of all the former Support of their worldly Happineſs. The Remembrance of their former Condition returns every now-and-then upon them, and the ſoft Pleaſures and Delicacies, to which they have heretofore been always accuſtomed, only ſerve to render

their

their preſent Hardſhips more intolerable. And all this happens, becauſe ſuch-like are ſeldom truly ſenſible of their dependent State, and the Obligations they lie under to the Hand that ſuſtains them. They receive all things, without once ſeriouſly conſidering, that they do receive them, or are ever liable to be bereft of them; and are thus, as it were, lulled aſleep by the falſe Pleaſures and Allurements, which daily ſurround them, from whence ſcarce any thing is able to rouze them, but the Smart of Adverſity; the Loſs of the Bleſſings they once enjoyed, being the only Way to make them ſenſible of their intrinſic Value, and the double Obligations they lay them under to the bountiful Giver. And happy it is, when Men are thus brought to a due Senſe of their Duty, by the Chaſtiſements of Heaven, whatever it may coſt them in this Life.

Thus it happened with my Parents: Till now they had never rightly experienced the exceeding Vanity and Emptineſs of all worldly Enjoyments, nor, till now,

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now, had ever been truly ſerious in the great Buſineſs of preparing themſelves for the Enjoyment of Heaven; and this, my Father often ſays, was the firſt Time he ever attained a perfect Knowlege of the ineſtimable Value of his Bible; where they now found a ſovereign Remedy for every Diſtemper of the Soul, and a ſafe Aſylum to flee to in all their Troubles and Anxieties. This, therefore, among all thoſe Bleſſings of Life, which Providence had graciouſly ſupplied them with, in their Solitude, they ever eſteemed the greateſt. Here they were fully convinced, what falſe Steps they had all along hitherto taken in their Purſuit after Happineſs. It ſhewed them, that true Felicity can only be had, by placing their Affections upon Objects of the ſame Duration with their immortal Souls; and, no ſuch being to be found among the Things of this World, they were, therefore, only to be fixed upon the Things of another. It taught them, that Religion was to be preferred before every thing elſe in Life, and convinced them, how highly they had been to blame, for

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the wretched Coldneſs and Indifference they had formerly ſhewn for the Worſhip of God, while they had the happy Opportunities of receiving all thoſe celeſtial Benefits, which Chriſt has promiſed to a regular Obedience of his own Ordinances. The Remembrance of all their groſs Negligence in theſe Reſpects, for ſome time, drew Tears from their Eyes; and they thought it a juſt Judgment of God upon them, that they ſhould, in this Manner, be deprived of thoſe Bleſſings, which they had heretofore ſo wantonly and ſo ungratefully abuſed. And theſe bitter Reflections drove them to that ſure Refuge of every true penitent Heart; which was, to pour forth their Souls, before their offended God, in devout and diligent Prayer; bewailing and deteſting their former miſſpent Lives, and begging, for the Sake, and through the Merits, of their Redeemer, that, whatever he ſhould think fit to inflict upon them in this Life, he would not refuſe them the neceſſary Aſſiſtances of his holy Spirit, to prepare them for the next.

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By a constant Performance of these religious Exercises, they found their Souls, in a short time, as it were, quite moulded into another Frame. The Consequence of which was, a perfect Reconciliation of Mind with their present Condition, without the least ungrateful Remembrance of their past Misfortunes. They now looked upon themselves to be as sufficiently supplied with all the real Necessaries of Life, as ever, though not in so splendid a Manner. Their homely Fare went down with as good a Relish, as when they were entertained with more costly Dishes; and their Sleep was as sweet upon their Beds of Moss, as what they formerly enjoyed upon those of Down: The Reason was, because they now eat and slept only to satisfy Nature, and not Luxury. It is true, they had not now the same Advantages of Society, which their former Life afforded; but this was balanced to them, when they considered, that they had so much less of Vanity and Impertinence. In fine, they began to look upon this Change as so far from being an Evil, that they blessed God

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for uſing ſuch a Means to bring them to a true Knowlege of themſelves; and were, in the higheſt Degree, thankful for the many Conveniences Providence had furniſhed them with in this deſolate Place, the Want of any one of which would have rendered their Condition much worſe.

Thus were they beginning to reliſh a more true and ſolid Felicity than what their former Condition had ever afforded them: And, to add to their Satisfaction, I now began to divert them with ſuch innocent little Actions, as are common to Children of my Age. But Heaven had yet in Reſerve a far more weighty Affliction for my Father, than any he had hitherto felt; for, within ſeven Months after our Shipwreck he was bereſt of the better half of his Soul, his dear *Sophia*; who, not being able long to endure this ſevere Change in her Manner of Living, took Sickneſs, and died; thereby leaving a new Care upon his Hands to provide for me, who, till now, had been wholly nouriſhed at her Breaſts. I want Words to expreſs the Grief he conceived at this

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new Calamity, which as far exceeded all others, as the Weight of a Mountain exceeds that of a Mole-hill. He, for ſome time made the ſenſeleſs Woods and Hills reſound to his piteous Lamentations; and now thought all Room for future Comfort intirely taken from him. But at length, after the firſt Sallies of his Paſſion were over, Reaſon and Religion took place; and, when he came to ſerious Reflection, he carried himſelf with more Moderation. Thus the religious Man has ſomething within, to ſupport him under every Inconvenience which can befal him from without: For, whatever Calamity befals him in this Life, he oppoſes it to the Joys he has in Proſpect in the other; and by this Means has a Ballaſt to keep his Mind ſteady through all the Tempeſts of this lower World, which every other Perſon wants. My Father could not, indeed, but be deeply ſenſible of the Greatneſs of the Loſs he ſuſtained by this Affliction, which lay the more heavy on him by reaſon of his preſent Circumſtances; but this was much alleviated, when he conſi-

dered, that her's was the Gain, looking upon her as only gone a little before to a Place where he expected ſhortly after to follow, and again enjoy her Fellowſhip infinitely more to the Satisfaction of both.

Having partly calmed his Mind with theſe Reflections, he prepared to repoſite her Corps in the Ground with as much Decency as his Circumſtances would permit; and ſo, like the widowed Turtle, was left alone to look about for the Maintenance of his Babe. And herein the Hand of Providence appeared very ſignally for his Aſſiſtance; for, ſome time before this melancholy Accident, having found a lame Hind followed by her Fawn, he brought both to his Habitation; and, killing the Fawn, made an Incloſure around his Cottage for the old one, which yielded us a comfortable Supply from its Milk; but, above all, was ſerviceable to me after my Mother's Death; and, as if Nature had endowed me with more than common Means of providing for my own Suſtenance, in Proſpect of what was afterwards to come to paſs, my Father, at his

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Return from Shooting, would frequently find me either ſucking at the Dugs of this brute Animal, or ſcratching up certain Roots to eat, with which the Iſland abounded. The former of which Actions I ſuppoſe was learned from the Fawn, which I had ſeen kept two or three Days with its Mother; and the latter from my Companion the Dog, who fetched moſt of his Subſiſtence thus out of the Ground. And it was not long, before I had need of all this Knowlege how to provide for myſelf.

The Loſs of his beloved Conſort (as I before obſerved) put a Stop to my Father's growing Felicity, and, in ſpite of all his Fortitude, for ſome time, reduced him to a State more diſconſolate than ever. The Thoughts of her ſweet Fellowſhip came ever-and-anon into his Mind; and, as often as he looked upon me, my innocent Smilings, as ignorant of my own Loſs, drew Showers of Tears from his Eyes. One Day, laden with theſe ſad Reflections, as he was looking out to Sea, he imagined he diſcovered Land not far from the Iſland

we now reſided upon, which, upon a ſtrict Examination, he found to be real: And ſo far was he out of Love with his Solitude, that he ſtudied how he might get himſelf tranſported thither with me, at all Adventures; in Hopes of finding ſome of his own Species to converſe with, which now ſeemed to be the ſole Aim of all his Wiſhes. While he was big with theſe Thoughts, recollecting the Ship's Boat, which lay ſtill upon the Beach, he went to examine, whether ſhe was capable of carrying us ſuch a Voyage or not; and, perceiving her ſtill ſound and intire, with a great deal of Toil, he got her launched into the Flood-mark, and waited the Coming of the Tide, that he might draw her up into an adjacent Creek; being reſolved to put his Purpoſe in Execution, as ſoon as he ſaw the Weather more ſettled, which, at that time, was not very promiſing.

Thus do we fooliſhly neglect the real Enjoyments, which are in our Power, in a continued Purſuit after ſuch ſuppoſed ones, as are not ſo; and the Deſire of diſengaging ourſelves out of a leſſer Evil,

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frequently throws us into a greater. For this unfortunate Undertaking proved only a further Addition to our Calamity, by causing our Separation, and so bereaving us of those Helps we might afterwards have received from one another, by continuing together; for, no sooner had he got into the Boat, and thrust her a little from the Shore, by the Assistance of one of her Oars; but the Ebb, coming on, insensibly sucked him into a Current, which hurried him into the main Ocean, in spite of all his Attempts to the contrary; and, before Evening came on, the Boat was stranded on another small Island, which lay about five Leagues distant from the former, on the opposite Side to the Land he first discovered. This Island was, indeed, plainly discernible from the Island where I was left; but, either through the Fogginess of the Air, or his Neglect in observing towards that Quarter, it had hitherto escaped his Notice.

Any one may easily imagine what Consternation my Father was in at this unlooked-for Accident; and the Thought

of his own periſhing in the Deep, than which he expected nothing leſs, was not half ſo afflicting to him, as the Concern he had for me. But when, contrary to theſe Expectations, he ſo ſoon got his Foot once more upon firm Land, he was not without Hopes of returning to me again by the Advantage of a contrary Tide. To which Purpoſe he made the Boat faſt to a Tree, and, Night coming on, retired up the Iſland; where, finding a large hollow Oak, it ſerved him for a Lodging-place till the Morrow. But no Reſt could he take for reflecting upon the Miſeries, which I ſhould undergo in his Abſence. And his Troubles were increaſed, when he perceived it, about Midnight, to blow a violent Tempeſt, which he ſaw, to his Sorrow, muſt detain him from me, till I ſhould be in Danger of periſhing for want of his Relief.

But, if this was ſo grievous to him, what Agonies might he be expected to be driven to on the Morrow, when he beheld the Boat, wherein lay all his Hopes, waſhed away with the Sea? At the Sight of this he

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ſtood for ſome time with his Eyes and Hands lift up to Heaven like a Statue; and then, recovering himſelf, cried out, in the moſt piteous Manner, *O my Infant, my Infant!* at the ſame time wringing his Hands and beating his Breaſt, with all the Tokens of a deep Deſpair: And ſo far had he now forgotten all Bounds of Moderation, that he even curſed the Hour of his Birth, which had brought him into ſuch a World of Misfortunes.

Then did he run along the Shore in ſearch after the Boat, hoping he might happily find it ſomewhere thrown up by the Tide: And, when he perceived this in vain, he ſat down to weep like a Child, and give Vent to his Grief; always blameing and condemning himſelf for this laſt fooliſh Undertaking, which had thrown him, as he conceived, into the loweſt Depth of Miſery. And thus was my Father, after all his other Calamities, wreſted from the laſt Reſort of Comfort he had remaining in the World, giving up his Child now alſo for loſt, after the moſt miſerable manner. By all which he well ſaw, that a Man's Afflictions can never

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be ſo great, but they are ſtill capable of being greater.

For ſome Days after this unhappy Chance, he continued wandering about, without either Meat or Sleep, till, through Grief and Abſtinence, he found his Strength ſo far decayed, that he thought it not poſſible for him long to ſurvive: And the near Proſpect of Death, which was now the only Thing deſirable to him, was the only Abatement of his Anguiſh.

In the Height of this Extremity, as he once lay along the Ground, he was overtaken with a profound Sleep, when his troubled Mind repreſented to him the Idea of his beloved *Sophia*, who, looking upon him with an Air of the utmoſt Tenderneſs, he thought, reproached him in theſe Words: "Is it thus, *Eugenius*, that you "bear the momentary Sufferings of this "Life? I thought you had arrived to "greater Proficiency in the School of "Affliction, and your Faith, by this time, "had been Proof againſt any thing which "could befal you in your preſent State. "Conſider the many thouſand Souls in

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" the World, whoſe Sufferings are vaſtly
" greater than yours, and whoſe Crimes,
" it may be, are, in the Sight of Heaven,
" much leſs. It is true, you are confined,
" as well as they, but ſurely in a Confine-
" ment much more tolerable. They lie
" chained at the Oar, or, perhaps, are
" ſhut up in loathſome Dungeons, whoſe
" Stench is enough to ſtop the Breath of
" their charitable Viſitors; being quite
" debarred from the comfortable Sight
" of the Sun: You walk at Liberty,
" having nothing to annoy you, but your
" own diſturbed Thoughts. They ſcarce
" obtain Food ſufficient to ſupport Na-
" ture: You have of the beſt of the
" Fruits of the Earth to taſte at Pleaſure.
" They are as deſtitute as you of all
" Hopes of future Deliverance; and,
" perhaps, have this more to afflict them,
" that they are in daily Expectation of
" finiſhing a wretched Life by a ſhameful
" and painful Death. If you ſay, that
" your preſent Grief ariſes not from your
" own Misfortune, but from the Misfor-
" tunes of another, through your De-
" fault;

" fault; let this satisfy you, It was by the " Direction of Heaven, that it should be " so, who will bring all to an happy Issue, " when he sees fit." After she had finished these Words, she seemed to vanish away in the Air, leaving him to reflect upon what he had seen and heard.

When he awoke out of this Dream, he found himself very much refreshed, and restored to his former Serenity of Mind, with the pleasing Appearance he lately beheld; and, looking upon me now as certainly dead, he began to prepare for his Residence in this Place; which, as he had none else to take care for, was equal to him with the other. But herein I proved much better than he expected; for though I had not yet arrived to full two Years old, I made a Shift for myself, after the Manner you have already heard.

The Island, upon which my Father was now cast, was much like the former, and abounded with the same sort of Inhabitants. But these could not be of the same Advantage to him now, since he was bereft of his Bow and Arrows, and all sorts of Instruments

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ſtruments to provide them; ſo that his Food now conſiſted wholly of Herbs and Roots, without any more nouriſhing Diet: Only his Bible he carried ſtill along with him, and by that means enjoyed one Comfort, which he had otherwiſe wanted. And ſo much now did he converſe with this, eſpecially in the Pſalms of *David*, and the Books of the New Teſtament, that he could repeat all theſe moſtly by heart; and ſo carried always along with him, both the trueſt Director, and moſt effectual Comforter, for any Incident and Trial, which might befal him.

In this Condition lived my Father and I for near nineteen Years, he in one Iſland, and I in the other. But, in the End, Heaven found out a Means for our Deliverance, and my Father ſaw himſelf put into a Capacity of once more viſiting his native Country; and, what was leaſt of all expected, obtained another Sight of me.

The Accident fell out thus: One of the King's Tranſport-ſhips, being driven by a Storm quite out of the Knowlege of all her

her Directors, fortunately came up with theſe Iſlands, which were three in Number, and put aſhore in the Iſland where my Father reſided: And, notwithſtanding his ragged Diſguiſe, he was known to moſt of the Officers, who could ſcarce tell how to expreſs the Joy they conceived at ſo unlooked-for an Accident, by which Means Fortune had put it in their Power to do Service to one, for whom they had ſo high an Eſteem.

After they had tarried ſome Hours on this Iſland, they returned with my Father on board, treating him according to his Dignity, and cloathing him with the beſt Apparel they had on board; but, before they purſued their Voyage homewards, the Captain, in Compliance with my Father's Requeſt, accompanied him into the other Iſland, that he might once more viſit the Tomb of his beloved Conſort, before he took his final Adieu of the Place; and interr alſo the Remains of his Child, if they were to be found.

But here my Father, to his Surprize, found ſo great an Alteration in and about his former Cottage, that he could ſcarce

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diſcern it to be the Place it was. A Proof to him, that it muſt ſince have been occupied by ſome later Inhabitant; and of this they were all ſufficiently convinced, when, to their great Aſtoniſhment, they beheld a naked Youth come undauntedly among them out of the Woods, as deſirous of their Acquaintance; but all the while ſilent. My Father was preſently ſenſible, that this muſt be his Son, who, by ſome extraordinary Means, had been thus preſerved; and my near Reſemblance of him beſpoke no leſs to the whole Company. It will be eaſy to imagine, how much he was tranſported at this unexpected Sight. He ran towards me, claſped me in his Arms, and was ſome time not able to ſpeak, for the Overflowings of his Joy: Myſelf, in the mean while, ſhewing no leſs Tokens of Affection, after my mute and unpoliſhed Manner; as if ſecretly acquainted with the Nearneſs of our Relation. After theſe mutual Endearments were over, my Father, taking his laſt Farewel of my Mother's Tomb, beckoned to me to follow him with the reſt of the Company to

the Ship; which I readily and joyfully obeyed, like one unwilling by any Means to be ſeparated afterwards from him.

After all things were in Readineſs, we ſet Sail for *Soteria*, where, in a ſhort time, we ſafely arrived, to the Wonder of every one who ſaw us. The general Notion had been, that we were caſt away in our Tranſportation to Baniſhment; which was no ſmall Affliction to the King, and moſt of his Subjects: My Father's Innocence of what he was falſly and maliciouſly accuſed, being ſoon after made clear to the World.

The ſurpriſing News of his Return was moſt joyfully received by his Majeſty; who forthwith determined to make him all poſſible Amends for his paſt Sufferings; in Conſequence of which, all his Eſtates, with the Profits of them ever ſince his Baniſhment, were faithfully reſtored, and the higheſt Court-preferments were offered him. But theſe laſt he modeſtly refuſed, as being quite out of Love with a Life of Splendor and Noiſe, and choſe rather to paſs the Remainder

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Remainder of his Days in Privacy and Retirement.

He retired to the Seat we are now going to, where he has ever ſince remained; ſo diſpoſing his temporal Eſtate, as he thinks may beſt ſecure his eternal one. His chief Employment, beſide his Devotion to his Creator, is in Works of Benefaction and Charity to his Fellow-creatures; delighting moſt to imitate God in that moſt amiable Attribute of his Goodneſs. His Houſe is a peaceable Aſylum for the Diſtreſſed and Miſerable, and he is always a zealous Defender of ſuch as have been wronged and oppreſſed. The principal thing, which can recommend any Man to his Favour, is Honeſty and Integrity; and where theſe are found, he looks over ſmaller Errors, and gives the moſt charitable Allowance for greater. What Time he ſets apart for Company, is ſpent with a few ſelect Friends; and his Meals rather ſavour of Frugality, than Profuſeneſs.

And thus, after all his Afflictions, he is often heard to apply that Teſtimony con-

cerning *Job* to himſelf, That *his Latter-end is better than his Beginning*; ſince he is now happily free from all thoſe Trials and Vexations, to which his former State of Proſperity expoſed him. Only the Death of my Mother, whoſe beloved Idea can never be eraſed out of his Mind, that he eſteems as a Calamity never to be retrieved to him, while he remains on this ſide the Grave.

As for myſelf, my Father could not, indeed, but lament the ignorant Condition in which he found me, being as deſtitute of all Language, as the brute Beaſts my Companions; but the exceeding Tractableneſs of my Diſpoſition gave him great Hopes, that due Care might happily retrieve the Loſs I had ſuſtained in my Education, which happened in the principal Time of Life for acquiring it.

But in this I much ſurpaſſed his Expectation; for, when I became capable of expreſſing my Thoughts to my Tutors, to their great Amazement, they found me more like a poliſhed Chriſtian, than an ignorant

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norant Savage; having attained as juſt a Notion of many important Truths, as if I had learned them from the Mouth of one of the wiſeſt Sages. I ſeemed to them to have convinced myſelf of the Manner of my own Original, from that of other Creatures; and, from the Works of the Creation, to have inferred the Being of the Creator. The utter Incapacity of Thought in Matter, as ſuch, ſeemed to have inſtructed me in the Independence of theſe one upon another; and from hence I appeared to have gathered the natural Incorruptibility of the thinking Principle. I was diſcovered to have learned a Sort of Arithmetic peculiar to myſelf, and my Neceſſities had alſo taught me to perform ſeveral Problems in Geometry.

Thus you have heard a ſhort Relation of my Father's Troubles, together with the Manner of my own Preſervation: An Inſtance, perhaps, of as ſurpriſing a Providence, as can any-where be met with in Hiſtory; which, among other Uſes, may ſerve to ſhew the Kindneſs uſually meant us by the Chaſtiſements of Heaven; and

thereby excite our Gratitude under every croſs Accident, which may befal us. The Ways of Providence are not to be fathomed by our finite Comprehenſions; and we uſually look upon the Evil of every Diſappointment of our Hopes or Deſigns, without conſidering at all the immenſely greater Good it may poſſibly bring along with it, which alone can render it an Evil indeed. He who views my Father's Circumſtances, in their worſt Situation, as bereft of all human Comforts, and left in a deſolate Iſland to ſhift for himſelf, may, perhaps, be apt to judge his Caſe very miſerable; but he will not continue long to think ſo, when he attends to the Iſſue: For, the Good he has thereby attained does infinitely ſurpaſs all the Evils he ſuffered.

And, with reſpect to myſelf, I look upon my Baniſhment from human Society, as ſo far from being an Evil, that I account it one of the greateſt Bleſſings which could have befallen me. It may, perhaps, be thought, that I have, by this means, loſt many valuable Opportunities of improving my

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my Knowlege; yet, when I compare this Inconvenience with the Benefit attending it, I cannot but look upon my Gain, as much ſuperior to my Loſs; for, if I had not the Advantage of good Examples, I was at the ſame time freed from all Danger of receiving Hurt from ill ones. The Mind, we know, like a tender Plant during its immature State, is capable of putting on any Form, but much more ſuſceptible of bad Impreſſions, than good; the Affections being generally engaged, before the Judgment is able to diſcern the Conſequence. But in me it was juſt the Reverſe: My firſt Converſation with Mankind had ſome Reſemblance to *Adam*'s Appearance in the World, immediately after his Creation; my Mind being in the beſt Capacity to examine what was offered, before it gave its Aſſent to either Side of a Queſtion; So that, in this reſpect, my ready Compliance with the principal Truths of revealed Religion is one of the moſt ſtrong Arguments againſt thoſe ſtale Cavils, which are brought by Unbe-

Unbelievers from Prejudice and Education.

But all this while, I would have you take good Notice, that I attribute not these Improvements in Knowlege, which I was discovered to have made in this solitary State, to the Strength of my own natural Faculties. For I am fully assured, that if I had had no Advantage from human Education, nor any other Helps from without, I should have been found as destitute of all Appearance of Reason, as the Brutes: But my Condition was vastly different from this; for, doubtless, the Education I received from my Parents, how little soever it may seem, was some Advantage, in setting my Thoughts on Work, and awaking my Attention to whatever was about me. But what I lay the main Stress upon, is, the secret Hints and Intimations, which I then frequently perceived upon my Mind, quite different from any thing I have ever experienced, since my Acquaintance with human Society, when the Occasions for them seemed to cease. These I can attribute to nothing, but the Communications

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tions of ſome ſeparate intelligent Being; by means of which my very Dreams were often an uninterrupted Chain of the exacteſt Reaſoning concerning the Subject I was employed about, when awake. And this inviſible Inſtructor, I have good Cauſe to believe, was generally, if not always, the Spirit of my deceaſed Mother; the Almighty ſeeming to have given her the Power and Permiſſion of performing that for her Child after Death, which ſhe could not do, when alive. One great Reaſon for which Belief is, the near Agreement between the Idea, which I had frequently repreſented to me in ſuch Dreams, and the ſeveral Pictures deſigned for her in her Life-time, which I have ſince ſeen.

Here *Automathes* broke off his Story, which had all the while been attentively liſtened to by the whole Company. The hard Fate of his Father and Mother drew Tears from the Eyes of moſt of us. We could not forbear relenting at ſo melancholy a Tale, and ſhewed the utmoſt Tokens of a deep Compaſſion. The unparallelled

rallelled Fortitude alſo of this afflicted Pair, through the Courſe of their Misfortunes, was, for ſome time, the Subject of our Diſcourſe: And we could not but admire with what Reſignation and Conſtancy they bore the Burden, which Heaven had thought fit to lay upon them.

But the ſtrangeſt Part of this Relation was what regarded *Automathes* himſelf. The Manner of his Preſervation in the Iſland, and his Way of Living during his Solitude, was what we had all a Deſire to know: And the Means, by which he acquired the Knowlege he ſpoke of, did vaſtly raiſe our Curioſity. We, therefore, unanimouſly requeſted, ſince the Time and Opportunity permitted, that he would favour us with a Hiſtory, which ſeemed to abound with ſuch a Series of Wonders, and promiſed us ſo much Satisfaction in the Hearing. In Compliance with which he courteouſly proceeded, as follows:

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The RELATION *of* AUTOMATHES, *concerning his own Life in the Iſland.*

WHEN I run over the Tranſactions of my own Life, as far as my utmoſt Remembrance can carry me, my Sight ſeems to terminate in the Point, when I firſt, as it were, found myſelf in Being, in or about my Father's Cottage: Beyond which I am intirely in the Dark, as to my Original; having not the leaſt Remembrance of any of my own Species, before the Arrival of the King's Ship with my Father; unleſs ſome faint Ideas, which now-and-then preſented themſelves to me like the Remembrance of a Dream. Nor do I remember any thing of the Hind, by which I imagine I was for ſome time ſuckled; my

whole Living conſiſting of the before-mentioned Roots, with the Fruits of the Trees in their Seaſon, which I became acquainted with from the Example of the Fowls of the Air. About this Place was the former Part of my Life intirely ſpent; and I can well call to Mind the Branch of an adjacent Tree, under which I could once have walked upright; but, immediately before my Tranſportation hither, would ſcarce reach the Height of my Navel. From hence would I often take my little Journeys, and ſometimes wandered ſo far, that I could not poſſibly have found the Way back, had it not been for my Companion the Dog, who, whenever he miſſed me, failed not to ſearch through every Grove and Thicket, keeping a continual Barking, till he found me, at which he would ſhew no little Joy.

During this Part of my Life, my rational Faculty, to my Remembrance, ſeems as if it had lain quite dormant. I never made the leaſt Reflection upon my Condition, nor turned my Thoughts to the Contemplation of any thing about me; unleſs

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it was now-and-then, for my Diverſion, to view the Beauty of the Flowers of the Field, and the ſhining Colours of certain Inſects, which I found creeping among the Graſs. I would alſo gaze at the Brightneſs of the Sun, the Moon, and the Stars; but all this, without the leaſt Conſideration of their Original or Uſe. Every Object, which came within the Reach of my Senſes, could not but impreſs its Idea upon my Mind; but, as theſe Impreſſions came without any Act of my own, ſo lay they neglected without further Notice, till ſome Accident renewed the Impreſſion.

And this, if not worſe, as I obſerved to you before, muſt always have been my Caſe, had it not been for the Advantages I have already mentioned; for I ever hold this to be a moſt certain Truth, "That "in the State that Mankind is at preſent, without the Education of others, "no Man could ever arrive to ſo high a "Degree of Knowlege above Brutes, as "is found among the moſt degenerate "Savages of the human Species, through "the known World". And, for a Proof

of this, I need only appeal to the Senſe and Experience of every reaſonable Perſon, if he will be ſo honeſt, as to allow of ſuch Conviction.

If we conſider Man with reſpect to that Knowlege only, which is neceſſary for his Animal Life, we cannot but own a vaſt Difference between him and the reſt of the viſible Animal Creation. Other Animals do in general ſhew a Knowlege in themſelves how to apply all the Abilities, which Nature endows them with, to the proper Ends for which they were deſigned, without the leaſt Inſtruction from others. In every diſtinct Species of them, each Individual appears to act perfectly with the ſame Deſign and Intention; which we, therefore, infer to be none of their own. And this innate Principle in them we call by the Name of *Inſtinct*, to diſtinguiſh it from that *Self-conſciouſneſs* and *Power* we have over our Actions, without which no Action we do, can properly be called our own.

Thus the young Bull needs none to diſcover to him the Uſe of his Horns; the Colt

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Colt naturally annoys his Adverſary with his Heels; and the Boar with his Tuſks. This Inſtinct admoniſhes the Bee and the Ant to provide their Winter's Suſtenance in Summer, and teaches them to prepare ſuitable Receptacles both for that and their Young. It is this which inſtructs the Mole to avoid its Adverſary, by burying itſelf in the Earth; the Swan, by flying to the Waters; and the Pheaſant, to the Woods. Thus the young Linnet, when ſtolen from his Dam, is no ſooner fledged, but he ſhews how ſenſible he is, that his Wings were given him for Flight. And if we confine the little Animal a ſufficient Time longer, we ſhall hear him as diſtinctly warbling out the Harmony peculiar to his Kind, as if he had been carefully taught each Note by his abſent Sire; but, what is more ſurpriſing, if he be thus brought up, with a Female Conſort under the ſame Confinement, and both be accommodated with proper Convenience, and ſuitable Materials, we ſhall behold them, with one Conſent, to undertake the Building of a Neſt, of ſo near a Reſemblance to that,

out of which they were taken, that, if it were poſſible for both to be compared together under the ſame Advantages, it would be hard to diſtinguiſh the one from the other.

But how different is Man from this? If any Knowlege were innate or natural to him, one would think it ſhould be that of diſtinguiſhing his proper Food; a Knowlege, which ſeems common to the whole Brute Creation, who need none to inſtruct them how to ſeek after and embrace the Good, and reject the Bad. Yet, in this itſelf we cannot but be ſenſible, that, (even when our Food is ready provided for us) were it not for the frequent Cautions we receive from ſuch as know better than ourſelves, we ſhould be as likely to eat our Deſtruction, as our Nouriſhment. What a Subſiſtence, then, could ſuch Creatures as we be ſuppoſed to make for ourſelves, if left wholly deſtitute of ſuch Proviſion made by others for us.

Again, when we conſider the Structure of the human Body, we are apt to conclude, that Nature has deſigned Man for walking

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walking in an erect Posture, and no other. But Experience shews, that, though we have the daily Example of others for our Imitation in this; yet, after we have arrived to sufficient Strength, and generally to some Degree of Reason too; the utmost Care is often found little enough, before we can be perfectly reconciled to it: From whence we have all the Reason in the World to conclude, that, if Nature were left solely to herself, she would leave the human Species without this lowest Distinction of the Man from the Brute, how natural soever it may at first sight appear to him. And it can scarce be imagined, that he would any otherwise make use of an erect Posture of Body, than as is seen by those ridiculous Quadrupeds, which approach nearest to the Resemblance of Mankind.

In like manner, it is usually urged, that Mankind is by Nature designed for Society: And doubtless he is, for both that and Religion. But then it must be in a Way suited to his rational Nature, and as he is an accountable Creature. For which Purpose all the Acquirements necessary to

theſe principal Ends of his Life, do ſeem leſt, as much as poſſible, to be Actions of his own Reaſon and Choice; and when they cannot be ſo to him, he muſt, of conſequence, be deſtitute of them.

Thus, though the Faculty of Speech be the apteſt and moſt complete Means we can imagine, for one Man to communicate his Thoughts to another; and conſequently, as ſuch, is a moſt neceſſary Qualification for Society; yet, we ſee, that this, again, is no otherwiſe to be had, than by the Help of Society. The Converſation with our Fellows is both the End of Language, and the only natural Means for attaining it; and, after what Manner ſoever we are bereft of the Opportunity of converſing with our Fellows, we muſt be equally bereft of this Faculty. A Perſon born without the Senſe of Hearing, and he who by any other Means is removed from the Opportunity of ever hearing Speech, are both alike in this reſpect: And as the natural Defect in the former is always experienced to be attended with a Want of Speech, though the Perſon have

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no Defect in the Organs of Speech; ſo muſt the accidental Defect in the latter: as witneſs my own Caſe.

By like Reaſon we may concludе, that a total Want of all Opportunities of Converſation with our Fellows, will neceſſarily be attended with as total an Ignorance in all thoſe Actions and Obſervances, which are peculiar to Society. What is it that could ſuggeſt to ſuch a Perſon the Neceſſity of Superiors and Inferiors, of Government and Obedience? Where muſt he learn the Knowlege of what is comely, and what is not ſo; of what is reputable, and what is baſe? And what Notions could he frame to himſelf of human Laws, Compacts, Engagements, and the like?

But, ſome of theſe things may, perhaps, ſeem to be ſaid *gratis*. Therefore, we may again have recourſe to undeniable Matter of Fact; from whence any Man of common Senſe may eaſily convince himſelf, what deſpicable Creatures Mankind would certainly be, under ſuch Circumſtances. It cannot ſurely be denied, that how much ſoever any Man, or Nation of Men,

hearing, would be brought to a Notion of the Sun, by the Perception he ſometimes might have of the Warmth of its Rays: And our Notion of God in the former Caſe, would be as effectual to create in us a Senſe of Religion, as the blind and deaf Man's Notion of the heavenly Bodies in the latter, would be effectual to ſuggeſt to him the Science of Aſtronomy.

After all, if any other Proof be requiſite, to ſhew how vaſtly ſhort human Knowlege muſt be, without Education, in compariſon to what it now is, with it, even in its loweſt Degree; I would only deſire every Man to ſearch diligently and impartially within himſelf, and examine what Acquirements he can find, deſerving the Name of Knowlege, which have not proceeded, either directly or by conſequence, from the Information of others. Sure I am, that (bating the Knowlege he has received from Senſation concerning the bare Exiſtence of ſenſible Things) he will not be able to produce one ſingle Inſtance, which, as I ſaid, can deſerve the Name of Knowlege. All that Nature has done for

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Man in this reſpect, is only the endowing him with a Capacity of receiving Inſtruction. It is, indeed, not to be doubted, but that, without Inſtruction, he would form ſeveral complex Notions of external Things; as a thinking Being he could do no otherwiſe. But then theſe could be drawn from ſuch things only, as occurred to his bodily Senſes; our firſt Notions of which, we know, are always confuſed, and generally erroneous, till afterwards corrected by Education. And to expect Nature to do this of herſelf, is all one as to expect, that a Garden ſhould ſpontaneouſly eject every thing diſagreeable to the Senſes; and diſpoſe itſelf into delightful Walks and artificial Parterres, without ever a Hand to cultivate it; for, as a Garden without Cultivation can afford no more Order nor Pleaſure to the Sight, than a neglected Wilderneſs; ſo a Mind, altogether without Education, can make no viſible Diſtinction between the Man and the Brute.

And now I ſuppoſe it will be natural to aſk, how it then came to paſs, that I myſelf

ſelf ſhould be found ſo well qualified, who had ſo little a Share of the Education I am now ſpeaking of. To this you have already heard an Anſwer, by which it appears, that all the Improvements I made, were as truly owing to the Education of others, as if I had been brought up from my Infancy in one of the Colleges of this Kingdom. The Difference chiefly lay in the Quality of my Inſtructors. And, had it not been for ſuch Aſſiſtance, I had, doubtleſs, ſtill continued as much an Infant in Knowlege, as has been reported of others under the ſame ſolitary Circumſtances; but, by this means, to me the Want of human Converſation was, in ſome Degree, compenſated by my Society with Brutes; and the Inſtruction I received from their ſilent Language, ſerved inſtead of a politer Education.

The firſt Time I remember myſelf to be brought to ſerious Reflection, though, doubtleſs, I had reflected upon many Things before, happened on this manner: One remarkably hot Day, I had wandered ſomething farther than common from my Cottage;

Cottage; and, going to a Lake to quench my Thirſt, I was ſurpriſed with the Appearance of a Creature, as I thought, in the Lake, of a Shape very different from any thing I ever yet had ſeen; which, when I ſtooped to the Water, ſeemed to leap upwards at me, as if in a Deſign to pull me down to it. Terrified at the ſuppoſed Danger, I ſtarted backwards, and fled with all poſſible Haſte to a neighbouring Wood for Shelter, where I ſkulked for ſome time, before I durſt look out again, to ſee whether or no I was purſued: At length, my Thirſt returning, and perceiving no farther Appearance of Harm, I took Courage to viſit another Part of the Lake, where I hoped to drink with leſs Diſturbance. But no ſooner did I ſtoop down to the Water again, than I was ſcared back with a like Spectacle, as before. And this ſecond Diſappointment made the Place become ſo dreadful to me, that I thought my greateſt Safety was, in being at the fartheſt Remove from it.

It may, perhaps, be thought ſtrange, that I ſhould all this while be ſo afraid of

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nothing but my own Shadow. But this, I ſuppoſe, was the firſt time I ever had beheld it in the Water, or, at leaſt, had taken notice of it; all the other Fountains and Rivulets I had hitherto ſeen, though ſufficiently clear and tranſparent, having been either too ſhallow, or too rapid, to caſt a Reflection deep enough to fall under my Obſervation: But, not long after, I grew better acquainted with ſuch Appearances.

I cannot, though, forget the deep Impreſſion, which this Affright left upon me; an Impreſſion ſo ſtrong, that, for ſeveral Weeks after, I durſt hardly look out of my Cottage, always imagining, that this terrible Phantom was in Search of me; and my Sleep was, for ſome time afterwards, diſturbed with fearful Starts and Dreams. But Time wore this off, and the continual Sight of no Danger emboldened me to walk about, as uſual: Only the Lake was a long while after frightful to me, whenever I came near it.

This Accident ſeemed, as it were, to rouſe me out of my hitherto-ſtupid Condition into

into a Senſe of myſelf; which firſt broke forth in ſuch inward Expoſtulations as theſe: *What am I? How came I here?* Upon which I would every now-and-then run over in my Mind all the Tranſactions which occurred, of my paſt Life, to the preſent Time. And ſo intent was I on theſe Contemplations, that I became heedleſs of every thing elſe; and as I walked along would often ſtumble and fall over whatever came in my Way. But my Mind was taken off from this Thoughtfulneſs concerning herſelf, as her Curioſity prevailed towards other things; which now began to drive me abroad more than uſual, to take notice of every Object falling in my Way. And this, I conjecture, might happen about the ninth or tenth Year of my Age.

In one of my Perambulations towards the South Part of the Iſland, I chanced upon a delicious Vale, ſurrounded on every Side, in Form of an oblong Square, with ſeveral Hills of a conſiderable Height, whoſe verdant Aſcents, being here-and-there beſtrewed with many delightful Ar-

bours, afforded one of the moſt entertaining Proſpects I had ever ſeen. This Vale was watered with a cryſtal Brook, which took its Riſe from the fore-mentioned Lake, and, forming many ſportive Meanders, was loſt a few Miles below in the Sea.

Here, coming to a Place where the Water ran ſmooth and deep, I could not but with ſome Aſtoniſhment obſerve another Sky, as I thought, at the Bottom; or rather, here ſeemed to be no Bottom at all, but another World preſented itſelf to View, which had all things anſwering in an inverted Order to this above. While I ſtood muſing at this Sight, which, for ſome time, filled me with a kind of pleaſing Horror, anon the Dog's Shadow alſo ſhewed itſelf, as he courſed along the River's Brink; and, upon my nearer Approach, the Bottom appearing, diſcovered all to be nothing but the natural Reflection of the Water: An Appearance which I had hitherto been intirely unacquainted with. Then, immediately recalling to mind what had heretofore ſo much affrighted

frighted me. I concluded it to have been nothing elſe but mine own Image and Reſemblance; and, venturing nearer the Water, though not without ſome Diffidence, I was agreeably taken to find it ſo indeed.

This, as it were, ſurpriſed me into a Notion of other Creatures of my own Species, which, till now, had ſcarce ever entered into my Head; for, when I took notice of myſelf and the Dog, as two ſolitary Animals different from all others, without any thing to be ſeen any-where like us, and recollected what I had already ſeen concerning the general Method by which all other living Creatures propagate their Likes, withal obſerving the Conformity between us and them in many reſpects; I concluded, that our coming into the World muſt have been after a like Manner. I was certain, on my own Part, that I had not been here always; and I could not but make the ſame Inference concerning the Dog. The Cauſe, therefore, of our being alone I conjectured as follows:

Men, are bereft of the Means of Education, ſo much the nearer ſtill do they approach to a brutiſh Ignorance; and, to ſhew us, to what a low Pitch Mankind may degenerate, through the Want of this, we have ſeveral Inſtances, according to your Information, from the wild Inhabitants of ſeveral remote Parts of the World; yet, you are ſenſible, that the moſt brutiſh of theſe People are not without the peculiar Education of their Country, handed down to them: And, bad as it is, if they were deprived of that, they would be in a much more depraved State than they are.

What, then, can be ſaid concerning that Opinion of Mankind's Capacity, by the mere Strength of Reaſon alone, to attain to the Knowlege of a God, and a ſufficient Senſe of their Duty to him, and to one another? It is certain, there can be no Religion without ſome previous Knowlege of a God. But God, for wiſe and good Reaſons, appears to have made the Knowlege of Himſelf ſcarce any otherwiſe attainable by us, than that of the Exiſt-

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ence of other Beings abſent to Senſe; which we always receive from the Information of others. It is, indeed, as natural for the human Mind to give its Aſſent to all Truths, which come within the Reach of its Comprehenſion, when duly offered, as it is for the Eye to ſee its Way in a clear Light; and, conſequently, the Notion of the Exiſtence of God may be called natural in that reſpect. But it is no more natural for the Mind, by its own Force, to come to the Knowlege of abſent Beings, without the Information of others; than it is for the Eye to ſee what is before it, without a Beam of Light to direct it. It is true, that the Divine Goodneſs is continually ſhedding his Influences upon every one of us, and the Wiſdom of God appears in all his Works. But if that infinite Wiſdom and Goodneſs had not vouchſafed to make other Manifeſtations of himſelf to Mankind, beſides theſe moſt general ones; we would juſt about as ſoon have been led by them to the Notion of a God, as a Perſon born without the Capacity, either of ſeeing or hearing,

Creature make a like Voyage to the ſame Place.

Such were ſome of the firſt Eſſays of Reaſon in me: How juſt the Concluſions were, muſt be referred to the Judgments of others. My firſt Notions of Things ſeemed to be intirely caſual, and the Inferences, I drew from thence, proceeded no farther than my Neceſſities prompted. And though the Method of my Inſtruction has been ſaid to be ſupernatural, yet the Book, out of which I was taught, was no other, than the Book of Nature.

But what is the Beginning of Reaſon, but the Beginning of Sorrow, to Creatures whoſe Reaſon can only ſerve to diſcover their Wants and Imperfections to them? Theſe Reflections bereaved me of that undiſturbed Tranquillity, which I had enjoyed during my leſs thoughtful Condition. While I knew no Want, I had no Uneaſineſs about any. But now my Mind continually ran upon the Thoughts of human Society. Without this, I imagined, there could be no Happineſs in Life, and I therefore envied the Bleſſing in every other Spe-

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cies of Creatures. And, had the Boat been in ſufficient Repair, I cannot tell but this paſſionate Deſire might have engaged me in the ſame imprudent Undertaking, which occaſioned my Father's Separation from me. So ſtrong an Inclination has Nature implanted in us, for the Converſation of our Fellow-Creatures, in order to communicate our Joys and Griefs, and ſympathize under one another's Sufferings.

But I was effectually diverted from theſe ungrateful Thoughts, when I came to apply more cloſely to the Study of Nature, which every-where preſented me with freſh Scenes of Wonder; and the more I obſerved, ſtill the more was my Curioſity increaſed. The firſt thing which drew my Attention, was, how the Ground brought forth its Fruits, by which all living Creatures were nouriſhed, and ſeemed to receive their whole Eſſence. I obſerved the Manner how the Trees, the Graſs, and the Flowers grew; each yielding its proper Seed for new Cloathing to their Mother Earth on their Decay. The beautiful

Contexture,

Contexture, alſo, which appeared in each Individual, gave me no ſmall Delight. And, in Time, I learned how theſe ſucceſſive Renewals of Nature exactly correſponded with the Motions of the Sun, at whoſe annual Approach the Woods and Meadows put on a ſmiling Green, and the Flowers ſhot forth their Heads; and at his Removal to the more Southern Climates, all things ſeemed to fade and droop, as if they only lived in Hopes of his Return, which never failed at the fixed Time. I marked the Agreement between the Moon and Tide, and the Revolutions of the leſſer heavenly Luminaries were the Subject of my nocturnal Contemplations. I alſo employed ſome Time in conſidering the Figure, Situation, and beautiful Variety of the Colours in the Rainbow. I diſcovered the Neceſſity of Rain and the ſolar Heat, to ripen the Fruits of the Earth; and the Uſe of Morning and Evening Dews, to ſupply the Abſence of the former, was likewiſe known to me. I conſidered the admirable Structure of the Bodies of every Species of Animals within

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my Obſervation; how appoſitely they were framed to ſerve their ſeveral Purpoſes and Ways of Living, and what ſurpriſing Art and Foreſight they ſhewed for the Preſervation of themſelves and their Young. In fine, I beheld the Marks of Wiſdom where-ever I caſt my Eyes. An univerſal Harmony and alternate Dependence appeared through all the Parts of the Creation, the moſt neglected Things, when duly examined, being not without their manifeſt Uſe. In ſhort, I was everywhere ſurpriſed with an apparently wiſe Deſign, where the leaſt Deſign of all was expected.

Thus, from the Works of Nature and Providence, I was naturally led, by my inviſible Monitor, to the Knowlege of the *Firſt Mover*. For Beauty and Fitneſs are, as it were, the Signatures of Reaſon impreſſed upon Matter; and, where-ever theſe are brought to our Obſervation, we are as neceſſarily conſtrained to acknowlege them for the Work of ſome *Intelligent Agent*, as, from the Sight of a Shadow, to conclude the Subſtance from whence it

it is projected. Nor are all the ſeeming Defects in the Structure and Œconomy of the Univerſe, in any Compariſon, ſo ſtrong an Argument for aſcribing it to the Effect of Chance; as the leaſt viſible Imperfection, in the moſt accompliſhed human Performance is to prove the ſame concerning it. Yet, ſtrange Perverſeneſs of Men! there is no Perſon who does not readily grant, nay, would be aſhamed not to grant, the Strokes of the Artiſt's Hand in the latter; while ſome would pretend an utter Inſenſibility of the infinitely more flagrant Tokens of Skill in the former, however evidently ſoever they are pointed out to them. They think it a Diſparagement of their Reaſon, not to perceive the Workmanſhip of Man; and yet affect it as an Argument of the ſubliméſt Reaſon, to be blind to the Finger of God.

And with the ſame Reaſon, as theſe Marks of Wiſdom in the Operations of Nature infer the Intelligence of the Primary Cauſe, do the perfect Dependence and Connexion, which appear through the

whole Performance, imply both that and his Unity. For, whenever the Mind attends to this ſtupendous Complication of Movements, among which ſhe cannot but look upon herſelf as a Part of the Whole, and is brought to obſerve the intire Dependence each has upon another, ſhe is neceſſarily caſt upon *One Firſt Mover*, and forced to trace all from the *ſame Power*: Which Power, when ſhe reflects upon all the different Powers perceived within herſelf, ſhe muſt needs conclude to be the original Fountain, from whence they alſo proceed; and conſequently, that this muſt be the *Centre of all poſſible Perfection*. And, as I was certain there was a Time, when myſelf in particular was not, ſo I was forced to conclude, that there muſt have been a Time when this whole Creation in general was not, at leaſt in the Manner I now beheld it; and that the *Firſt Cauſe* alone muſt exiſt prior to every *Thing cauſed by it*.

After I was brought thus far in ſo myſterious a Subject; it will be eaſy for you to gueſs, to how many Perplexities I was

driven, in contemplating the Nature of this *Infinite Being*. The Works of Nature alone are a Subject, which muſt for ever excite the Admiration of the moſt perfect finite Intelligence; what then can be ſaid for the Contemplation of the Author of Nature himſelf? The utmoſt that Mortals can know of this Adorable Being is only, that He is, and that every thing elſe depends upon him for all that they are or have? And all that is required from us, is only to act like Beings ſenſible of this Dependence. And ſo far my benevolent Inſtructor ſeemed to take the utmoſt Care I ſhould not be deceived.

The Reſult was, I now began to view all Things in a quite different Light from what I had hitherto done. I did not now only look upon Things as they reſpected one another, but as they alſo ſtood in Relation to God. Whenever I caſt my Eyes upon Beings inanimate, they ſerved as a Speculum, wherein I contemplated the admirable *Wiſdom* and *Power* of that *Adorable Being*, who thus ordered and upheld them. And when I carried my Medita-

Meditations farther, and conſidered moreover, how all thoſe, by his Direction, conſpired to the Well-being of the Animal Creation, and of myſelf in particular; my Reſentments were wholly turned upon that more moving Attribute of his *Goodneſs*. I now found ſomething which did more than barely engage my Admiration, by alſo kindling my Love, and exciting in me the deepeſt Senſe of Gratitude. I could not but with Pleaſure reflect upon that inexhauſtible Stock of Beneficence, which thus freely ſhed itſelf upon a World of intelligent Beings, who had their whole Dependence of Happineſs from thence.

Here I muſt note, that, all along, I ſuppoſed every living Animal to have alſo the ſame Conſciouſneſs and Power over their Actions, which I had. I looked upon them as rational Creatures, as well as myſelf, and accordingly was all my Behaviour toward them. And, whenever I attended to the harmonious Chantings of the feathered Tribes, or delighted myſelf with beholding the innocent Sport-

ngs of the nimble-footed Deer, I eſteemed all as the ſeveral Ways of expreſſing their Gratitude to the inviſible Author of their Being: All Things ſeemed to conſpire together, in ſinging forth the Praiſes of the great Creator of Heaven and Earth. But of all Methods of expreſſing the Reſentments of the Mind, I ever eſteemed that of the Voice as moſt natural; by which the Animal ſeemed to pour forth his Thoughts with his Breath. This, therefore, I conceived, was moſt likely to be the Method uſed among Men to communicate their Minds, in converſing one with another.

The firſt Time I had theſe pleaſing Thoughts, I perceived a ſecret Joy to dart into my Soul, the Impreſſions of which were ſo ſtrong upon me, that the Tears ran plentifully down my Cheeks. Of ſuch Force are the Tokens of the Divine Beneficence, from what Men call the mere Light of Nature alone, to excite our Adoration and Gratitude. But how much ſtronger Motives has every faithful Chriſtian to provoke theſe Acknowlegements,

from

from the joint Conſideration of thoſe ſurpriſing Inſtances of Kindneſs and Condeſcenſion, whereby the *Second* and *Third Perſons* of the *Ever-Bleſſed Trinity* have farther engaged wretched Men? And thus you have heard, how the firſt Rudiments of Religion began to appear in me from the Conſideration of the Goodneſs of God to his Creatures, by exciting me to thoſe Angelical Returns of Praiſe and Thankſgiving.

To the beſt of my Remembrance it was about this Time of my Life, when, one Evening, having been very much taken up with contemplating the beautiful Colours of the Rainbow; awhile after the Sun went down, I was alſo diverted with the Sight of an *Ignis Fatuus* in a Piece of low Meadow-ground, not far from my Cottage. I obſerved how ſwiftly this Appearance flew from Place to Place, ſometimes ſeeming as if quite extinguiſhed, when anon it appeared more glaring than ever, dancing on the oppoſite Side. This was the firſt Time I had ever beheld any luminous Body, beſides thoſe in the Heavens. And, ſuppoſing it to be ſomething

of the ſame Nature with them, my Curioſity was highly raiſed to have a nearer View of it: But I found myſelf very much diſappointed in the Attempt; for ſtill, as I drew near, it fled from me; and all my Endeavours could not bring me within the Reach of it: So that, after I had ſufficiently tired myſelf, I gave over my fruitleſs Purſuit. But, as if this Time had been determined for ſo deſirable a Diſcovery, in my Return home, my Eyes were alſo drawn aſide with a Spot of Ground in my Way, which ſeemed to be all beſpangled with little Stars; which being Lights neither ſo large, nor of ſo unſteady and volatile a Nature, as the former, and wholly confined to one Place, I ſecured one or two of them in a Hole in the Ground, which I covered warily with a Stone, purpoſing the next Morning to ſatisfy my Curioſity with a more perfect View of them. But, when the Morning came, I found I had impriſoned a couple of Worms, of the ſame Sort with which I diſcovered many creeping about the ſame Place; though I could perceive none

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of them to have now any more Luſtre than the Graſs, among which they crawled. I therefore releaſed my Priſoners from their Confinement, not without ſome Self-Condemnation for the Injury I had done to Creatures, which I ſuppoſed, like all other Animals, to be endowed with the ſame Reſentments as myſelf, deſpairing now ever to diſcover more of the Nature of thoſe glorious Lights, which adorned the Heavens. And, ſpending the whole following Day in and about the ſame Place, as the Darkneſs of the Evening came on, I perceived how all theſe little Animals recovered their former Brightneſs; though I now obſerved, that they emitted a much fainter Light, than what I had obſerved in the before-mentioned wandering Flame.

I muſt here remark, that though I had ſeveral times ſeen Lightning from Heaven, yet this I took to be only Gleams of Light, proceeding from ſome inviſible Cauſe, which I always imagined had nothing in them common with the Cauſe itſelf; for I judged Light and Darkneſs to be nothing elſe but different Modifications

of

I had often had a fair View of the Iſland where my Father all this while reſided; and, having experienced the Appearance of Objects to decreaſe as their Diſtances increaſed, I ſuppoſed the main Ocean to be nothing but a great Lake, encompaſſed with Land, of which that Iſland was a Part, the reſt lying beyond the Reach of my Sight. That Land, I imagined, was inhabited with Multitudes of Creatures of my own Species, from whence I ſuppoſed myſelf and the Dog, by ſome Means, to have been tranſported from the reſt of our Fellows to the Place we now were in; which I conceived to be the ſame in the Middle of the Sea with thoſe Hillocks or Iſlands I had often taken notice of in the afore-mentioned Lake. Such were my firſt Conjectures concerning my Original: And what ſerved to confirm me in this Opinion, was the Structure of the Cottage where I ſlept, which, when I compared with the regular Apartments of a Kind of Beavers inhabiting along the Lake, I gueſſed muſt have been built by ſome of my own Predeceſſors for a like Uſe.

But

But, the greateſt Proof of being originally a Foreigner to this Place, was, the ſeveral Inſtruments and Utenſils found in my Lodgings, together with the Remains of the Boat; which laſt, as I before remarked, after my Father's unfortunate Voyage with it into the other Iſland, was driven back again by the Storm, and left upon the Beach. This I ſuſpected to be, as it really was, a Veſſel contrived on purpoſe for ſuch Tranſportations over the Sea. And when I conſidered the Difference of the Materials in my Cottage, not only in Shape, but, for the moſt part, in Conſiſtence too, from every thing elſe in the Iſland, ſo that they appeared as ſo many Anomalies in Nature; I doubted not but it was the very ſame in which they had been conveyed, together with myſelf and the Dog, into this deſolate Part of the World. And, it being not impoſſible, but the ſame, which happened to me, might alſo happen to others; this put me in Expectation, that, one time or other, I might, probably, ſee ſome other human Creature

of the Air; the former being occaſioned by the Action of the luminous Body upon that, much the ſame Way as the Undulations of the Water, occaſioned by the throwing a Stone into it. And the ſame Notion I had of the Production of Sound. But an Accident afterwards fell out, which gave me a more perfect Knowlege of the Nature of Light and Fire, than I could have wiſhed; tho' the Order of my Story requires, that I relate other Occurrences firſt.

I remarked before, that I was found quite deſtitute of Speech; but let this be underſtood only of ſuch Speech, as could be of Uſe for Converſation with Mankind. I had, doubtleſs, learned from my Parents to pronounce ſeveral of our own Country Words, after ſuch a broken and imperfect Manner, as was peculiar to Children of my Age; but the Remembrance of all thoſe Words, which I had thus acquired in my Converſation with them, naturally ceaſed, when the Occaſions for uſing them ceaſed, upon their Removal from me. But though I was ſo ſoon deprived of the Converſation of my

my Parents, yet I had the Enjoyment of that of my Companion the Dog, to ſuch a Ripeneſs of Years, that the Words I made uſe of upon thoſe Occaſions, could never be eraſed out of my Mind. And, upon ſerious Reflection, I would often wonder, by what means theſe had occurred to me; till, in the end, I ſatisfied myſelf, that I muſt have learned them from ſome of my Fellows.

In one of my Journeys again to the before-mentioned Vale, having loſt the Sight of my Dog, and calling out pretty loudly to him, after my accuſtomed Manner, I was ſtrangely ſtartled to hear the ſame Words diſtinctly repeated five or ſix times, on each Side of me; one ſtill continuing to anſwer the other, till they were quite out of Hearing. Upon this, I concluded for certain within myſelf, that theſe muſt be the Voices of ſo many of my own Species; but wondered, that none of them were within Sight; ſince the Mountains on each Side of this Part of the Vale were quite open, without ever a Tree or Shrub ſufficient to cover them.

I then

I then ran up to the Top of the Mountain, from whence the neareſt Voice ſeemed to proceed, where I had a View of the whole Country to a large Diſtance on every Side. But when I could not perceive the leaſt Appearance of what I expected, I deſcended again to the former Place; and, calling the ſecond time in the ſame Words, I was anſwered directly as before. But what now increaſed my Surprize, the Dog coming barking up to me, I perceived was ſucceſſively anſwered from the Hills the ſame Way. This made me ſuſpect, whether or no the proper Habitations of ſuch Creatures as myſelf and the Dog, were not in the Bellies of thoſe Mountains, from whence we had iſſued by ſome unknown ſubterraneous Paſſage. But I was preſently checked from making ſo irrational a Concluſion, when I reflected upon the Abſurdity of it. And when I had afterwards diſcovered the like repeated Anſwers made in this and the like Places, not only to the Voices of other Animals, but alſo to whatever other Noiſes I could make with Sticks or Stones at Pleaſure, I inferred

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it to be nothing but what was natural to ſuch Situations of the Ground, reflecting the Sound, as a Rock does a Stone thrown againſt it. Whence I learned alſo to make no more Wonder at the Echo of a Voice, than at the Shadow of a Body.

About this Time, I have Cauſe to remember, how I was taken with a very grievous Indiſpoſition, which, I believe, held me for ſome Weeks; and though it hindered me not from going abroad, yet I was ſo debilitated by it, that I could ſcarce drag along my ſickly Carcaſe: While this continued, I would often lie all along upon the Ground, baſking myſelf in the Sun, and my diſordered Imagination now-and-then repreſented the Clouds flying over me in various Shapes. Sometimes I would imagine I ſaw the Head of a Bird, a Deer, a Goat, or a Man, and ſometimes I would conceive, that I ſaw one or more of the ſame Creatures in its full Proportion. And thus would I amuſe myſelf with theſe aerial Figures, till, perhaps, I fell into a Slumber; which, when it happened, gave me no ſmall Refreſh-

ment. In one of theſe Slumbers, between Sleeping and Waking, methought I once heard a Noiſe, which I can compare to nothing nearer, than the ſudden beating together of two ſoft Pillows, as regular as the Beatings of the Pulſe. When I firſt took notice of it, I ſuppoſed it to be at a vaſt Diſtance, growing ſtill louder and louder, as it approached; and all the while I had not the leaſt Power to move ſo much as a Finger, to reſcue myſelf from the ſuppoſed Danger; my Eyes being ſtill wide open. At length I thought it came juſt upon me, at which time the Noiſe grew ſo great, that it quite took away all Senſe of Hearing from me; and, to add to the Terror I was put into, I now fanſied myſelf beſtrid by a monſtrous Goat, which immediately preſſed down upon me with a Weight not to be expreſſed. I continued for ſome time in this Agony, not being able to ſtir one Joint in my Body, till my ſuppoſed Tormentor left me of his own Accord; and I found my Body afterwards all over as wet with Sweat, as if I had been drenched in the Sea, even be-

dewing

dewing all the Graſs beneath me. I think I was two or three times afterwards viſited in my Reſt with the ſame troubleſome Gueſt; which, I have ſince learned from our Phyſicians, was nothing but ſo many Fits of the Diſtemper, which they call an *Ephialtes*, or the Night-mare, occaſioned by ſuch a Preſſure of the Bulk of the Brain upon the Cerebellum, as hinders the Animal Spirits from having their due Influence upon the Nerves, by a total Obſtruction of the Paſſages; which renders the Lungs incapable to perform their Office. And this, they ſay, generally happens in the Night-time, when the Body lies in a ſupine Poſture; though the firſt time it came upon me in the Day.

But Providence ſeemed to procure me a Cure for this Diſtemper, in the following manner: I had one Day wandered from my Cottage to the Eaſt Part of the Iſland, to the Bottom of an Opening, which faced the oppoſite Shore. Here, being quite tired with Walking, I lay down upon the Ground, as uſual, amuſing myſelf, as I mentioned before, with gazing upon the

Clouds, which floated in the Sky. I had not continued long in this Situation, ere I perceived the Sky to be quite overcaſt; and, at the Diſtance of about ſixteen Furlongs up the Valley, to the South-weſt, I ſaw a Part of the Clouds, above the Hill, forming itſelf into the Shape of an inverted Cone; which ſuddenly ſhot forth to ſo great a Length, as to extend from the Sky to the Ground. While I wondered what ſhould be the Meaning of this uncommon Appearance, I was ſtrangely terrified with a roaring Noiſe approaching nearer and nearer to me from the ſame Quarter; and, before I could get upon my Feet, I found myſelf encompaſſed with a Sea of Water ruſhing down from the Hills on every Side, which preſently raiſed me off my Feet, with a Current ſo ſtrong, that I muſt certainly have been buried in it, if I had not had the Preſence of Mind to bear up myſelf along the Stream, with the ſame Motion of my Arms and Legs, which I had often obſerved, after the Fright of my Shadow, in the Legs of the Dog, while he ſwam after me through ſuch

Brooks

Brooks and Rivulets, as were out of his Depth. In this Condition I made towards a little Cave, cauſed by this Inundation, in the Side of an Aſcent below me, as the neareſt Land I could reach; but, before I could ſtrike the Ground, I was overtaken by a freſh Gully of Water, which threw me with ſuch Force againſt the Bank, that, my Foot ſlipping, in recovering myſelf, I fell with my Face upon the Ground where I landed; and the Blood guſhed out of my Noſe ſo plentifully, through the Violence of the Fall, that it made even a Stream into the Water from the Place, where I ſeated myſelf, after this Deliverance.

In this Place I ſat not long ruminating upon what had happened, ere I perceived the Waters again to abate, as ſuddenly as they aroſe, and all things again put on their former Appearance; which made me rightly conjecture, that this was ſome ſudden Eruption of Water from the Clouds; which, as I have ſince learned, is a thing that frequently happens at Sea, and ſeldom upon Land, but near the Sea-

coasts. And I was heartily thankful, that it fell out so far from my Cottage, which otherwise might have been of much worse Consequence to me, in destroying that to the Ground.

But this proved so far from being hurtful to me, that I have since much Reason to believe, it was at that time of singular Service; for, the large Discharge of Blood which this occasioned, was, doubtless, a great Help to Nature, in throwing off my Indisposition, as I afterwards found it; and I cannot but think, that this accidental Bathing in the Water, contributed not a little. However, this latter was so far serviceable, that it emboldened me to frequent Use of the Water hereafter; which the most approved Judges with us generally maintain to be a sovereign Preventive of many Distempers; for, this taught me the Practice of Swimming, one of the most delightful Exercises, especially in the hot Seasons, which I ever made use of. And this I experienced to be the most advantageous to me in the Sea; after which times, especially, I always

ways found myſelf refreſhed with new Life and Vigour. By the ſame means, alſo, I obtained a new Subject to employ my Admiration, concerning the Wonders of the Creation; and, conſequently, new Matter to excite my Adoration of the great Creator. This brought me to the Knowlege of a new Species of Creatures, whoſe proper Element was the Water: though, during the whole Time of my Continuance upon the Iſland, I never diſcovered by what means they were fed; nor did I ever ſee a Fiſh otherwiſe out of the Water, than as they leaped of themſelves out of it at a great Diſtance from me; which I judged was done only for their Diverſion, and muſt be the ſame in effect to them, as Diving under Water was to me.

About this Time of my Life, to the beſt of my Remembrance, was alſo my firſt Hearing of Thunder. I took notice before, that I had frequently ſeen Flaſhes of Lightning; but never, till now, that I could recollect, had heard the leaſt Crack attending them. The Weather being ex-

ceſſively ſultry and hot, I betook myſelf to the Water, after my accuſtomed Manner upon ſuch Occaſions. Here I was ſtrangely alarmed with a rumbling Noiſe, as I thought, at the South End of the Iſland. I immediately made what Haſte I could out of the Water, to go to the Place from whence this proceeded, and learn what ſhould be the Occaſion of it; but, before I could reach the Shore, my Ears were ſaluted with ſix or ſeven Peals of the ſame dreadful Muſic, every ſucceeding one ſeeming to approach nearer than the foregoing one. I at firſt thought, that it was the Fall of a very high Precipice, which I had often viewed with Terror in the ſame Place. But the Approach of the Noiſe ſoon convinced me, that it was made in the Sky. And, within an Hour's Time, I had it directly over my Head, with ſuch a loud Rattling, as I had never before heard. Then, Night coming on, the Sky ſeemed all over in a Flame, the Rain every now-and-then pouring down in ſuch Floods, that the Surface of the Ground appeared quite covered with

Streams

Streams of Water. Any one may readily gueſs into what Amazement I was driven in this dreadful Situation. I could not tell what to think, nor where to turn me. To go to my Cottage, in this Extremity, I thought was to no purpoſe; and therefore I choſe to tarry abroad, and ſee the Event, let come what would. To hear ſuch loud Reports on every Side, and yet not ſee any Thing which I thought could occaſion them, was to me quite unaccountable; and therefore I concluded all to be the immediate Handy-work of God himſelf. The vaſt Floods of Rain ſometimes put me in Fear, leſt they ſhould again come in ſuch Quantities, as to carry me away with them; like what I told you before had happen'd. And tho' this always proved contrary to my Expectation, yet I could not but think, that Nature was about to undergo ſome ſurpriſing Change. In ſhort, this Tumult in the Sky continued for the greateſt Part of that Night; and in the End went gradually off, in the ſame manner as it came on. After which I obſerved the Sky again to clear up, and pre-

ſented me with a fine Star-light and ſerene Morning. And, upon the Approach of the Sun, to my inexpreſſible Joy, I found the Fields and Woods affording a much more charming Proſpect, than I had ever before known; the little Birds chanting forth their Notes, as if rejoicing at their late Deliverance.

Many were my Thoughts about this laſt Phenomenon of Nature; but it was always above my Capacity to give any ſatisfactory Account for it. And therefore I ſhall trouble you about it no further, than only to inform you, that, in that Place, I think I ſcarce heard Thunder above three times afterwards; but never, in my Remembrance, to ſuch a Degree as at that Time.

Some time afterwards, as I was rambling along the Banks of the Sea, the Winds began to riſe in ſo violent a Manner, that preſently the Face of the Water appeared all over in a white Foam; the Waves rolling Mountain-high; and it was with the utmoſt Difficulty that I could ſtand upright upon my Feet. In this Extremity

tremity I made what Haſte I could home to my Cottage, as the fitteſt Place of Shelter: But all the Way was with the utmoſt Danger of my Life, from the Fall of ſeveral large Trees, which were blown up by the Roots cloſe by me, while I could do little elſe but crawl upon all Four.

At length, with much Hardſhip, I reached my Habitation, a while before Sun-ſet; which, being pretty well defended by its Situation from the Storm, I found all Things in the ſame Condition as I left them; only a little Shelf, cloſe behind where the Door had formerly hung, was blown down, with two ſmall beautiful Stone Bottles upon it, one of which was broken. Theſe had always ſtood here unobſerved by me, containing a moſt delicious and heady Sort of Wine, which my Father had ſaved, among other Things, out of the Wreck; and, belike, depoſited it in this Place to have recourſe to, upon Occaſion, as a Cordial.

Being very much fatigued, I took no notice of any Thing that Evening, but went to my Reſt as uſual, where I was quickly

quickly hushed asleep by the Whistling of the Wind among the Trees, and continued so till Morning. When I arose, I beheld the Sky perfectly clear and serene, without the least Breeze of Wind to be felt; and by the vast Quantities of Water, which I saw pouring down the Hills at a Distance, and filling the Rivulets all around, I could perceive what a heavy Weight of Rain had fallen in the Night. But I was a while at a Stand, to know whence the agreeable Scent proceeded, which perfumed my Cottage, till I traced it from the Remains of the broken Bottle.

This tempted me to taste some of the Liquor, which still remained in one of the Fragments; and, being transported with the delightful Relish of the bewitching Juice, I found a Way to open the other Bottle, of which I quaffed so largely, that I perceived the Effects of it in my Brain, before I was aware. At first I wondered what should be the Matter with me, being in such a Condition as I had never before experienced. The Ground on which I stood seemed to rock from Side to Side,

and

and every thing around appeared in a ſwimming Motion, ſo that I could ſcarce ſtand upon my Feet. And, fearing that my Cottage ſhould overſet with me, I made what Haſte I could out of it, but could find no Place more ſtable to fix my Feet on, till I fell into a profound Sleep by chance, among ſome Buſhes of Roſemary, into which I had thruſt myſelf in this Diſorder. I awoke no more till the next Day, when I found myſelf in a moſt piteous Condition. I was ſcarce able to bear the intolerable Pains I felt in my Head, and the nauſeous Reliques of the Wine, which every now-and-then kept belching up upon me, made me as much out of Love with the Liquor, as I before had admired it: And, to add to theſe Torments, my Body was all over ſore and ſtiff, with the ſeveral Bruiſes I had got by my repeated Falls. In ſhort, it was ſome Weeks before I threw off the Diſorder this brought upon me. And out of Vexation for the Injuries I had received, I threw the Remainder of this baneful Liquor, Bottle and all, into the Sea.

During

During the Time of this Indiſpoſition, I had a Heavineſs upon my Spirits, which inclined me to ſleep more than uſual in the Day; and, by that Means, being driven from my accuſtomed Reſt in the Night, I ſpent a great Part of that Time in walking abroad, from Place to Place; while every other Animal lay huſh and ſtill, without any thing to interrupt their ſweet Repoſe, but from the unwelcome Diſturbances, which I ſometimes gave them. And, by Means of theſe nocturnal Perambulations, I made ſeveral other Diſcoveries, which I before was ignorant of. Among the reſt, I often had the Opportunity to ſee the ſeeming ſhooting of the Stars from Place to Place; and ſometimes they appeared as if falling to the Ground, where I once or twice found a white Jelly-like Matter among the Graſs, which I imagined to be diſtilled from them; and hence fooliſhly conjectured, that the Stars themſelves muſt certainly conſiſt of a like Subſtance.

One of theſe Nights the Moon being in the Full, and the Sky ſerene and free from Clouds, I had the firſt Obſervation

of

of that Luminary in an Eclipſe. I was ſurpriſed to ſee it all on a ſudden grow dark and diſmal, at a Time when I rather expected the Light ſhould increaſe by the Addition of the Twilight. And looking up into the Sky, to my exceeding Amazement, I beheld a great Part of the Moon turned red as Blood, and preſently her whole Body was of the ſame Colour, with a little Spot or Dent in the Middle, which appeared perfectly black. I ſtood wondering a long time at this uncommon Appearance, not knowing what to make of it; till anon I obſerved the Redneſs by degrees to go off on the oppoſite Side; and, before the Sun was up, I was not a little delighted to behold the Moon again reſume her former Splendor.

Not long after, I had alſo the Sight of an Eclipſe of the Sun, which I preſently concluded to be occaſioned by the Interpoſition of the Body of the Moon. But this of the Moon I could never aſſign any proper Cauſe for, till I became acquainted with the Derivation of her Light from the Sun, and conſidered the neceſſary Pro-

jection of the Earth's Shadow into the boundleſs Expanſe of the Heavens.

On another of theſe Nights, before this Diſorder left me, the Moon having not yet loſt much of her full Brightneſs, I was ſtartled with an Appearance of a different Nature; by which, whether I was more frighted or pleaſed, from my unexpected coming upon it, I cannot tell. As I was thoughtleſly turning about the Corner of a Hill, I beheld one in human Shape placed directly in the Way, a little Diſtance before me: A Sight which made my Heart flutter within me, and immediately brought to Mind all thoſe pleaſing Notions I had formed to myſelf concerning the Society of my Fellows, which I now thought I ſhould certainly have the Enjoyment of; but wondered how this Perſon came hither, or, if he always reſided in the Iſland, that I ſhould never ſee him before. All the while I beheld the Object continue in the ſame Poſture, without ſeeming to take the leaſt Notice of my Approach: But, as I drew nearer, I was not a little diſappointed to ſee all my Hopes vaniſh;

vaniſh; when I diſcovered it to be nothing elſe but the Stock of a decayed Tree, which, by its Situation to me, and the Reflection of the Moon, aſſiſted with the Strength of my own Imagination, was thus repreſented. The Time was not yet come for me to enjoy the Converſation of Mankind; but I was ſtill to content myſelf with the Fellowſhip of my little Dog, and ſuch other Brutes as were Natives of the Iſland; ſome of which afforded an excellent Pattern of Prudence and Induſtry, for the Imitation of Men.

The Beavers I before ſpoke of, were Creatures with whom I always kept a particular Familiarity, as being the moſt ſociable of all Animals. I remarked with what true Policy every diſtinct Community was governed under its peculiar Monarch; in what Amity theſe ſeveral little Nations lived with one another; how prudently they diſperſed themſelves into new Colonies, as their Numbers increaſed above what could be conveniently managed under the ſame Government; what Wiſdom they ſhewed in chuſing out an agreeable Situa-

tion for their new Settlements; and how exceeding skilful and dexterous they were in erecting Houſes and Fortifications, when they had found out a Place ſuitable to their Deſires.

I would often viſit theſe newly begun Towns, attended with my Dog; and took a great deal of Pleaſure to view the laborious Inhabitants carrying on their Works. I obſerved their Method in building and repairing their Dams, and admired their ſingular Induſtry and Providence in laying in freſh Stocks of green Wood for Suſtenance, while the proper Seaſon for that Sort of Labour continued. But what moſt delighted me was, their Manner of gnawing down the Bodies of huge Trees with their Teeth, and their ſurpriſing Dexterity in conveying them down to the Lake, and applying them to the Uſes for which they were deſigned. In all which Works I particularly ingratiated myſelf into the Favour of theſe Creatures, by my Readineſs, upon every Occaſion, to lend them what Aſſiſtance I was able.

From

From the Example of theſe Creatures I afterwards learned to make ſeveral Improvements, within and about my own Habitation, eſpecially in the Rivulet, which ran before my Door. And about forty Paces below my Cottage, the Situation of the Place being convenient for my Purpoſe, I employed my Time for ſome Weeks in making a Pond for myſelf; in which I uſed to bathe every Morning, as ſoon as I aroſe from my Bed.

Now my Mind began to turn from the Survey of Things about her, to the Contemplation of herſelf. And here I referred all Sorts of Being to two Claſſes, *viz.* *Active* and *Paſſive*, or *Mind* and *Matter*. The Former I looked upon as the Principle of all Action, upon which depended every Motion and Variation of the Latter. And as the Motions and Variations of Matter in general, in the Works of Nature and Providence, were conſtant Admonitors of the One ſupreme inviſible Agent, on which they neceſſarily depended; ſo the ſeemingly free and voluntary Motions of thoſe Portions of Matter in

particular, which conſtituted the Body of every Animal, were like Tokens to me of as many inferior inviſible Agents, on which they had their Dependence. Every one of theſe inferior Agents, as I before took Notice, from the Reſemblance of their Effects, I concluded to be of the ſame intelligent Nature with what I felt within myſelf. And as I perceived in the Structure of my own Body an innumerable Variety of Motions, all as independent of any Power of my own, and as much above my Comprehenſion, as the Motions of the Heavenly Bodies, or any other moſt diſtant Part of the Creation, ſo I ſuppoſed the ſame of all Animals in general. The Mind therefore, or that inward Principle by which I thought and acted, I inferred was what could be only and properly *My Self*; the Body being no other to her, than as the Houſe to the Inhabitant; or, rather, as the preſent Inſtrument, by which ſhe converſed with the reſt of the material World, and received all her Intelligence of Things without.

But when I came to make a more close Examination into the Nature of the Soul, a new Scene presented itself to my Meditation. I here discovered a World within, which seemed an exact Transcript of the World without. I observed the astonishing Nature, and unlimited Capacity, of this Store-house of the Mind; which, according to the Degree of her Attention upon any thing, did always receive and retain a stronger or weaker Impression from it; and yet had always Room for the Reception of as many more. I reflected upon the unlimited Power with which I was endowed, of *Calling* or *Dismissing*, *Augmenting* or *Diminishing*, *Compounding* or *Dividing* my Ideas at Pleasure; by means whereof I seemed to enjoy a sort of Divinity within, and resembled the same in this imaginary World, which God himself is in the Real. Here in my own Person I could do all things without Labour, and had every thing at my own Disposal, without Resistance or Limitation. I could in a Moment volt from one Corner of the Heavens to another, and

and dart the greateſt Diſtance with the ſame Facility and Speed as the leaſt. I could in the twinkling of an Eye command a World of Beings out of Nothing, and in as little Time remand them again into their primitive State. I alſo took notice of the perfect Dependence and Connexion which my Ideas had one upon another, as well according to the Order of their firſt Admiſſion into the Mind, as their near Affinity or Similitude one to another; ſo that by attending to any one Idea, this uſually preſented to the Memory many more along with it, which had either been received at the ſame time, or were in ſome ſort related to it.

I likewiſe conſidered the Soul, while the Senſes were locked up with Sleep, and ſhe ſeemed as if baniſhed for a Seaſon from her Seat of Empire; in which I experienced a twofold State: Either, *firſt*, when ſhe was quite bereft, for the Time, both of all Senſation of Things without, and likewiſe of any Perception of their Images impreſſed within: Or, *ſecondly*, when ſhe was only deprived totally of her outward

outward Senſation, but ſtill retained the inward Perception of her Ideas, among which ſhe ſeemed to float at random; and this laſt is what we call a State of Dreaming.

While I was employed with theſe Contemplations, I uſed frequently to viſit the Beavers: Among whom I obſerved a new Colony very buſy in gnawing down Trees for their Dam, after the Manner already related. It was a pleaſant Diverſion to me to behold theſe large Bodies come tumbling of their own Accord down from the Aſcent, where they grew, into the Lake below. But this Paſtime concluded in one of the moſt melancholy Diſaſters I had ever met with. As the Dog was courſing up and down the Hill, one of theſe Trees, in its Deſcent, unfortunately pitched upon him, and killed him upon the Spot. Affrighted at the Accident, I ran, without any Regard to my own Safety, and catching him up in my Arms carried him a little Diſtance off, and laid him upon the Graſs. Here, examining what Miſchief he had received, I could perceive

perceive no viſible Breach in his Body, ſave a little Skin rubbed from one of his Knees; but I gueſſed at the Greatneſs of his Hurt, by ſuppoſing the like to have befallen myſe'f.

After I had continued ſome time looking on, I grew impatient to ſee him riſe again upon his Feet, and fawn upon me as uſual. For I had never yet ſeen the dead Body of any Animal, no, not to my Remembrance of the ſmalleſt Inſect. And his motionleſs Condition made me at firſt conclude him to be only aſleep. But after I found all Endeavours in vain to bring him to himſelf, my Confuſion increaſed; and I began to ſuſpect, that the Body was not only bereſt of Senſe and Motion for the preſent, but was alſo rendered uncapable of performing the Functions of Life ever after. For I conſidered, from my own Experience, that every Degree of Violence impreſſed upon me was uſually followed with a proportionable Degree of Pain, which was an utter Enemy of Sleep. I reaſoned moreover with myſelf, that a greater Force with the ſame Inſtrument,

or

or the ſame Force with a different Inſtrument, might have been capable to ſeparate every Member of the Body from its Fellow; or at leaſt to have reduced it into a State as unlike what it was, and as uncapable of recovering its former Condition, as I had ſeen a Flower, or Blade of Graſs, after I had bruiſed it between my Fingers. And in the End I became thoroughly convinced, that this muſt be the Caſe of my Companion, whom I was now to expect no more Converſation with; but in a ſhort time muſt behold his Body mingled with the Earth, like what I conſtantly ſaw happen to every Thing, which received its Growth from thence. But when I came to apply theſe melancholy Reflections to myſelf, it is not in my Power to make you ſenſible of the uncommon Emotions, which aroſe within my Breaſt: And when I ſuſpected that my ceaſing to live might be no other than a ceaſing for ever to exiſt, which ſeemed to be the Caſe of the Dog now before me; this ſtruck me with ſuch a Horror and Amazement, that, for ſome time,

time, I ſeemed as if driven into the very Condition I ſo much dreaded.

When I was partly recovered out of this Conſternation, the Day drawing to an End, I left the Carcaſe upon the Graſs, and retired to my Cottage, with a Mind ſufficiently diſordered: And the dreadful Apprehenſions always running in my Head, of what was to befal me hereafter, would ſuffer me to take no Reſt the greateſt Part of that Night.

I now conſidered the exceeding Uncertainty of Life, and the Change I was aſſuredly to expect, ſooner or later, to a different Condition. I plainly perceived, and wondered at my Dulneſs in not conſidering it before, that ſuch Creatures as I were not framed for an endleſs Continuance; but were every Moment liable to be deprived of the Life we enjoyed, by innumerable Caſualties, from almoſt every thing about us. And ſhould we, by a ſingular Providence, be ſecured from all theſe, yet I was ſenſible we carried the Seeds of Death alſo within us; while I obſerved it to be the unalterable Law of all

all living Things, after they arrived to certain Degrees of Perfection, to fade and die away of their own Accord. So, which-ever Way I looked, I ſaw a Time muſt come, when the Body I now carried about with me ſhould ceaſe from all its Motions, and be reduced to the Earth from whence it proceeded.

And this Return of the Body to its firſt Principles ſuggeſted a like Return of the Soul, upon this Diſſolution, to God the Fountain of all Intelligence and Power. The Soul, as I before obſerved, I took to be only and properly Myſelf: This therefore I conceived could no more loſe its Exiſtence, than the Body, which, however diſperſed and mingled with other Matter, muſt be ſtill in Being, ſomewhere or other, tho' in a different Form. But whatever Change might happen to the Soul, upon this Separation, I conceived it could not be thus diſſolved into Parts, becauſe I could not apprehend any integral Parts of which it conſiſted. And to ſuppoſe it diſperſed into more Places than one, ſeemed to argue a Capacity in me of

being divided into more *I's* or *Selfs* than one; or that I might exiſt at the ſame Time in many Places; which was a Concluſion too ſhocking for me to admit.

I then began to look as far backwards as I could upon my Original, to try if I could remember myſelf in any other Condition, before I was confined to this bodily Vehicle; ſuppoſing it very probable, that I might again be reduced to the ſame Condition, whenever I came to be ſeparated from it. But here I preſently perceived myſelf loſt in eternal Night, and left to grope out my Way in the unfathomable Abyſs of ſuppoſed Forgetfulneſs. And ſuch a State appeared no way pleaſing to me, becauſe whatever Exiſtence I might then have, if I was at the ſame time not conſcious of it, which I ſuſpected might be the Caſe; this I conceived was no better than Annihilation itſelf. Then it occurred, that the not remembring my Exiſtence in another State, could be no more an Argument, that therefore I had at that Time no Exiſtence, or, which is all one, no Conſciouſneſs of it, than any former

Tranſaction

Tranſaction of Life, which had ſlipped out of my Memory, could be an Argument to prove the ſame concerning it. But whatever Exiſtence I might have, before I was confined to the Body, ſince I perceived the Soul to enjoy always the greateſt Freedom in being moſt free from ſenſual Objects; I concluded that therefore her total Releaſe from all ſuch, which could only happen by her Separation from the Body, muſt be a State of the moſt perfect Liberty: And when I looked upon this, as her Return again to God, I could not but judge it alſo a State of the completeſt Felicity.

By theſe Concluſions, the Change, which lately appeared ſo dreadful to me, began to look with a much milder Aſpect. I conſidered this Diſſolution of the Body, whenever it came, as a welcome Deliverance of the Soul from all thoſe Burdens and Miſeries, to which I ſaw her continually expoſed in her preſent Condition; when I ſhould intirely be abſtracted from Matter, become free as the Air in which I moved, and, what was above all, be tranſ-

lated to the moſt intimate Converſation with, and Fruition of, my Maker; by means whereof I ſhould obtain the moſt perfect Apprehenſion of many deſirable Truths, of which I had now very little or no Perception. And my Heart being thus eaſed of the Load, which oppreſſed it, I fell into an agreeable Slumber, which continued till Morning.

The next Day, pretty early, I went again to viſit the Corpſe of my Companion: And, when I came within Sight of the Place, I was ſurpriſed to ſee a whole Herd of Beavers gathered about him; and, as I drew near, I diſcovered theſe Animals, ſome of them buſy in digging a Hole in the Ground, while others were preparing to put the dead Body into it; which by this time was grown offenſive to the Smell. At firſt I did not well approve of this Piece of Kindneſs to my Attendant; but, after ſome Deliberation, perceiving the Neceſſity of it, and recollecting how I had heretofore ſeen ſomething like it, performed by thoſe Beavers to ſome of their

their own Species, I conceived it must have been upon a like Occasion.

As soon as the Funeral was over, the Company dispersing, every one to his proper Employ, left me alone to ruminate upon what had passed. And for some time, notwithstanding all my Philosophy, the Object before me, and the Reflection of the like befalling myself, made my Flesh tremble upon the Bone, and my Hair stand upright; so abhorrent to human Nature are the Thoughts of her Dissolution.

Thus was I deprived of my most familiar Companion, having no other Animal now left to converse with, but either when I visited the Works of my Acquaintance the Beavers, or was diverted with the more gamesome Frolicks of the young Fawns and Kids. And so sensible was I of the Loss, that, for a long while after, I could not recover my former Briskness and Gaiety.

I amused myself now with a more close Review of the Furniture and Utensils, which I found in my Cottage. These,

as I before obſerved, were the moſt ſenſible Convictions to me, that the Place had been heretofore occupied by others of my own Species, however I came to be left alone. I had here a daily Proſpect of the Relicts of the Workmanſhip of ſome unknown Animal, which were not only different in Form, but even in Conſiſtence, from every thing elſe to be ſeen through the whole Iſland. And as the admirable Skill which appeared in moſt of theſe, argued them to be Effects of a Deſign much beyond the Reach of any Animal upon the Iſland; ſo the Ends and Uſes, which I afterwards diſcovered in ſome of them, were irrefragable Evidences that that Deſign was human.

I had for a long time taken notice of two or three Knives and Forks, and an Hatchet, all diſpoſed upon a Shelf, whoſe Sharpneſs I found an Uſe for from the like Uſe which I beheld the Beavers make of their Teeth. With theſe were laid an Hammer, and a Bag of large Nails, of the ſame Sort with others, which I beheld here-and-there ſtruck into the Sides of the Cottage;

Cottage; on which were hung ſeveral of my Father's Neceſſaries, now grown over with Ruſt and Filth; *viz.* a Sword, a Bow, a large Copper Skillet, and a Silver Tankard, with ſome Spoons in it of the ſame Metal. But all theſe, except the Hammer and Nails, I never was ſo ingenious as to aſſign any proper Uſe for. The Matter alſo, of which they conſiſted, I was an utter Stranger to; and ere long the Scabbard of the Sword, the Skillet, and one of the Spoons, were made Sacrifices to my Curioſity, to the great Prejudice of my Hatchet, and one of the Knives: By which Experiments I thoroughly learned the Colour and Malleability of theſe ſeveral Metals. And as by theſe means I ſpoiled them of the Forms in which I found them, ſo I concluded they muſt by ſome like Operation have been firſt brought into the ſame. But the Sword being of the fineſt Steel afforded another new Appearance, by its plentiful Effuſion of Sparks upon every Stroke it received; ſome of which, darting againſt my Face and Hands, gave me a different

Idea

Idea from what I had formerly received from the *Ignis Fatuus* and Glow-worms before-mentioned. And I would afterwards often divert myſelf with ſtriking this Weapon againſt the Hatchet, or any Stone which came in my Way.

I examined alſo the Contrivance of my ſleeping Apartment, which was ſituated in a Corner leaſt expoſed to the Door, and covered with a Sail, all but a Place cut out for my Entrance, in form of a Tent, within my Cottage. My Bed conſiſted chiefly of the ragged Remains of three or four Pair of Sheets, a Couple of Quilts, and the ſame Number of Pillows, all raiſed a Foot or two from the Ground, with a Heap of Moſs, encompaſſed within four Pieces of ſtrong Plank to prevent its ſpreading Abroad. The Linnen had doubtleſs been formerly diſpoſed in Order, and kept clean and ſweet; but during all the time of my Remembrance, it had lain moſtly rolled up in an Heap, in a Corner of the Bed; and I ſlept bare upon the Moſs, as other Creatures did upon the Ground. When I came to view theſe

rotten

rotten Bedcloaths and the Sail, I judged them, from their Contexture, to conſiſt of certain Fibres, of ſome ſort of Wood or Graſs, thus artfully woven together, in Imitation of a Spider's Web.

While I was thus taking a Survey of my Houſhold Furniture, I caſt my Eye alſo upon a great Cheſt, and a couple of Boxes, hitherto wholly neglected by me; which my Father and Mother had made the Repoſitories of their Apparel. Theſe with little Difficulty I found the Way into, where I perceiv'd ſtill new Objects to feed my Curioſity. I pulled out Apparel of all Sorts, for both Sexes, which had been ſo well-diſpoſed, as in all this time to receive little or no Damage; but as it was then impoſſible for me to gueſs at their Uſe, I returned them again into their Places. But I was more fortunate in opening a Till in the End of the Cheſt, in which were depoſited ſome Books and White Paper, a few Black-lead Pencils, Pens, and an Ink-Standiſh; a Pocket Magnifying-glaſs, a Seaman's Scale, and a Caſe of Mathematical Inſtruments; a curious Fan, a ſmall

a ſmall Looking-glaſs, a Golden Watch, and a Snuff-box of the ſame Metal.

The firſt of theſe Things which drew my Attention were the tranſparent Bodies; I mean the Glaſſes and Cryſtal of the Watch. And I was filled with no ſmall Admiration to find my Touch thus ſtubbornly reſiſted, by Bodies ſo nearly reſembling unſtable Water; which I had ever experienced to be no more able to bear againſt the lighteſt Preſſure, than it was to ſtop the Penetration of the Rays of the Sun. Tho' I concluded the Mirror to be a different Subſtance from the others, till, ignorantly trying how it would bear the Stroke of my Hammer, I broke it into a hundred Pieces; by which means, much to my Diſſatisfaction, I diſcovered it to be the ſame Sort of Subſtance; only the bright Conſiſtence behind I perceived was the Occaſion of its Reflection of Shadow. And my too rough Manner of handling the Cryſtal of the Watch brought it alſo to the ſame Fate; which made me more careful for the future of trying Experiments upon any thing elſe. And thus

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my Magnifier eſcaped a like Diſaſter, whoſe Property of magnifying Objects to the Sight I preſently obſerved, and could attribute that Effect to nothing but the Convexity of its Sides; while the ſame Things appeared without Alteration, when beheld through the equally thick Fragments of the other two.

But above all I was delighted with the Sight of the Fan, which perhaps was one of the completeſt Pieces of Painting in Miniature *Soteria* could afford. This little Machine might be ſaid to bring the abſent World to my Preſence, and in a great Degree anticipated my coming into it. It is not in my Power to make you ſenſible of the agreeable Surprize with which I was ſeized; when, as ſoon as I took it into my Hand, it fell open, and diſplayed the Landſkip of a delightful Country, abounding with many ſtrange Appearances, and unknown Creatures; ſuch as I had never ſeen before. But I was moſt affected with the Sight of ſeveral in my own Shape; among whom I had the fulleſt Proſpect of two, from their ſeeming nearer

Situation

Situation than the reſt. This comely Pair, whoſe Minds ſeemed wholly taken up with the Contemplation of each other, were ſeated under the Umbrage of a ſpreading Beech; and cloſe by their Feet a cryſtal Fountain appeared to bubble out of the Ground, which ſent forth its Streams into a neighbouring River. But both theſe, like all the reſt, I obſerved had their whole Bodies, ſave their Faces and Hands, hid from the Sight; under much the ſame Sort of Coverings which I had before found in the Cheſt and Boxes. And not long after I was ſufficiently curious in comparing them together, even going ſo far as to try them upon my own Back; tho' I could never endure myſelf to wear them. One of theſe painted Figures, by his rougher and more majeſtic Mien, I gueſſed to be the Male; and he ſeemed to have his Habit ſuited for more robuſt and hardy Exerciſes. The other, whom therefore I took for the Female, appeared of a much delicater Compoſition; her Apparel, which was alſo more gay, reaching down to her Feet, and a Couple of

Babes were ſtanding at her Knee. I cannot omit taking notice, that the exquiſite Beauty, and agreeable Sweetneſs, which I obſerved in the Countenance of this lovely Female, made me gaze upon her with more than common Delight; and I concluded, that the Sex to which ſhe belonged muſt be a Maſter-piece of Nature's Workmanſhip. This Part of the Painter's Device, which was the principal Deſign of the Piece, I ſince learned, was intended for a Shepherd and Shepherdeſs ſolacing themſelves, with their Children, a little Diſtance from their Bower, which appeared in a Grove of Trees. And cloſe by them were laid their Crooks, with a Dog ſtretched all along upon the Graſs; and their Flocks were likewiſe grazing within View, upon a neighbouring Hill. The whole Proſpect behind was a pleaſant Variety of verdant Hills and Dales, interſperſed with many Incloſures of Corn, and ſhady Woods; among which might be ſeen, here-and-there, the Figure of a Man, or a Woman, painted moſtly in Pairs. And ſeveral Cows and Horſes ap-

peared alſo feeding upon the Heights, which, with the Sheep, were three Species of Animals wholly unknown to me. All along the River, which ran winding thro' the Middle of the Country, I obſerved ſeveral Kinds of Water-fowl, ſeeming to ſwim to and again, and wantonly flutter and duck into the Water, as if eager to ſurfeit themſelves in the grateful Element. But here I had a more engaging Object from the Sight of a Barge rowing up the Stream, which immediately brought to Mind the Remains of my Father's Boat, ſtill lying upon the Beach, which I had ever conſidered as a Vehicle built for the ſame Purpoſe; and the Rowers in it were fairly diſpoſed to View. At a Place more remote, I had likewiſe the Proſpect of a ſtately Edifice near the River, ſurrounded with many pompous Walks and Gardens; which, when afterwards beheld through the Magnifier, afforded a vaſt Treaſure for my Speculation. For, by that means, the minuter Strokes of the Pencil, being ſufficiently magnified, gave me a more diſtinct View of the Whole, and every-

where unfolded new Deſigns, which were hid from the naked Eye.

All the while I firſt beheld this curious Piece, my Mind was ſo ſwallowed up with the Contemplation of every Object, that every Figure ſeemed to be in Reality what it only repreſented; and my whole Exiſtence appeared as if tranſlated into the Picture I was viewing. And after I had ſatisfied myſelf enough with gazing, laying the Fan out of my Hand, I was like one newly riſen out of a Dream, or a Trance; and it was ſome time before I could perſuade myſelf, that I was really awake. So deeply was I affected with theſe delightful Appearances.

The only remaining Things worth notice, among my Furniture, were the Books, Mathematical Inſtruments, Paper, and Pencils; the Uſes of which I became alſo in ſome Degree acquainted with, tho' this perhaps may be judged quite above my Capacity. The Books were three in Number, (all which I ſtill carefully preſerve) *viz.* a Treatiſe of Divinity, a Piece

of Hiſtory, and a large Syſtem of the Mathematics.

When I firſt opened theſe, it cannot be imagined, that I ſhould have any more Knowlege for what Uſe they were intended, then of what Matter they were compoſed. I turned over the Leaves; but it was all one which End of the Book was towards me, which from me; or whether I turned to the Right Hand, or to the Left; and I could hardly ſatisfy myſelf, whether the Characters imprinted on the Leaves were the Effects of Nature or Art: And had it not been for the Cuts interſperſed here-and-there, eſpecially in the Hiſtory, and the Geometrical Schemes, which abounded in the Mathematical Book, I believe I ſhould have for ever laid them aſide, without farther Examination. But theſe, being more intelligible than the Letters, convinced me of their Deſign, and were afterwards a Direction for me to hold the Book. And the Mathematical Volume became of great Uſe to inſtruct me in the Principles of that Science, though without

without the leaſt Knowlege of a Letter contained in it.

This taught me the Uſe of the Ruler, Compaſſes, and Braſs Semicircle, from their exact Reſemblances upon the Paper with various ocular Applications of them: By which means I preſently learned ſeveral manual Operations; ſuch as to meaſure a right Line by equal Parts, to deſcribe a Circle, to biſect a Right Line, erect and let fall a Perpendicular, to inſcribe a regular Polygon of any propoſed Number of Sides in a Circle, and to meaſure the Angles or Openings of two interſecting right Lines by the equal Diviſions of an Arch.

I had alſo a frequent Sight of the nine Digits or Figures, both in the Book and upon the Inſtruments; and, obſerving the ſame Figures always to denote the ſame Numbers, I became at length perfectly acquainted with their Uſe; and likewiſe diſcovered how theſe alone, with the Character called a Cypher, were adapted to expreſs all Numbers imaginable, by the Variation of their Places: A Contrivance,

the exceeding Ingenuity of which, did not a little pleaſe me.

But tho' I had this Succeſs with the Figures, yet it was impoſſible for me to have the like with the Letters of the Alphabet, which were put to ſignify Things I had not the leaſt Notion of: Yet I proceeded ſo far as to attribute to them the the ſame Deſign of communicating the Thoughts with the other; which was the utmoſt I could ever make of them. And I preſently found out a Way, by Help of the Black-lead Pencils, to impreſs ſeveral Marks of my Skill in Geometry upon the unwritten Paper, in which I made continual Improvements.

After theſe Diſcoveries made in my Houſhold Furniture, which I ſuppoſe might fall out about my fifteenth or ſixteenth Year, I began to undertake ſome Alterations and Amendments in my Houſe. I repaired my Roof, and filled every Breach I could find in the Walls with Clay, levelling my Floor with the ſame Matter. I cleared out all the fulſome Rags and Moſs I had heretofore ſlept upon,

upon, and ſupplied their Place with ſuch as was freſh and ſweet; which I frequently renewed upon Occaſion afterwards. I made me new Shutters of Wicker-work for the Door and Window, by a Pattern of that which had been formerly made by my Father for the like Purpoſe.

But, among all theſe Alterations, my principal Aim was to make the Ground about my Cottage have ſome Reſemblance of the Gardens, which I beheld repreſented upon the *Fan*. And in this my Father's Work had already prevented much of my Labour, by the Incloſure he formerly made for the Hind. My Habitation, you muſt underſtand, was ſeated in the Centre of a little circular Plain, of about ſixty Paces Diameter; which Nature had formed in ſuch ſort, within the Boſom of an Hill, that no direct Ingreſs was left for the Winds, but through an Aperture of about thirty Paces, which gave me a full Proſpect of the Sea to the Southward, fronting my Door. This Aperture my Father had ſtrongly paled in, with Materials taken out of the Ship, leaving

leaving only a Paſſage in the Middle for Egreſs; from whence I had an eaſy Deſcent to the Shore of the Bay, where we firſt landed. And what added much to the Beauty of my Situation, from each End of the Pales, Nature had alſo planted a delightful Range of Mulberry-trees around the Top of the Hill; the Vacancies between every two of which being alſo paled in, to complete my Incloſure: All which laborious Work my Father had performed, out of an Apprehenſion of Danger from ſome hurtful Animals, which might abound in the Iſland unknown to him.

My firſt Attempt was to repair all the Breaches and Decays, which Length of Time had made in my Fence; hanging up a new Door of Wicker-work at the Entrance, to prevent as much as poſſible the Encroachments of the Beaſts of the Field. I then proceeded to dreſs the Ground within my Circumference, and diſincumber it of every thing which was unſightly or unpleaſant. I grubbed up all the unneceſſary Buſhes and Shrubs, and lopped off

off the impending Boughs of the larger Trees, ſo far as they came within my Reach. I cut away the long and withered Graſs, and made all around appear with a ſmiling Verdure. I alſo laid open the three ſloping Aſcents of the Hill, which encompaſſed my Bower; the Regularity of which above one another was the greateſt Ornament to my Situation. The Height of each of theſe Aſcents was nearly the ſame with my Cottage, and each had a Walking-ſpace above, of the ſame Breadth; the higheſt being bounded with the Range of Mulberries: And, at the Foot of the loweſt to the Eaſtward, the Fountain took its Riſe, which formed the Rivulet by my Door; whoſe Banks were all along enamelled with Variety of ſweet-ſmelling Flowers, after the ſame manner as the Aſcents of the Hill: The rich Fragrancy of which, together with the Orange-trees, abounding more here than in any other Part of the Iſland, invited Multitudes of Bees into my Confines; which made their Neſts, ſome in the Hollows of the Trees, and others in the Declivities of the Hill;

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by which means I had an Opportunity of becoming perfectly acquainted with the wise Œconomy of these winged Insects.

Upon the highest Part of the Hill, directly behind my Cottage, a little Mount reared up its Head, in form of the lower Frustum of a Cone, overlooking the whole Country around, whose Summit made an horizontal Plain, of not more than ten Paces in Circumference. This I took the Pains to cover with a smooth Cap of Clay, erecting a Stile near the Centre of about a Yard in Height; which was my Contrivance to trace out the Points of Shadow, according to the different Times of the Day, and Seasons of the Year, that I might attain a more perfect Knowlege of the Motions of the Sun. But here I had many Experiments, before I could answer my Design; till at last I found out a way to make my Stile out of a Piece of the Copper Skillet, drilling an Hole through the Top to admit the Rays of the Sun; by which Invention I both obtained a more certain Perpendicular to my Plain, and a truer Method of marking the

the Points of Shadow from a lucid Point, without any perceptible Penumbra.

This daily Practice of marking out the Points of Shadow, presently suggested to me a Meridian Line from the Foot of the Stile, in which I saw every Day's shortest (or Mid-day) Shadow constantly to fall. And I observed, that all Lines drawn from the same Centre, making equal Angles on both Sides the Meridian, must every Day co-incide with the Shadow of the Stile, the same Spaces of Time before and after Noon; and that the Length of the Mid-day Shadow alone was sufficient to mark out the annual Access and Regress of the Sun. I made me therefore a Circle from the Foot of the Stile as a Centre, to as great a Circumference as my Plain would admit; the Northern Limb of which I divided into five equal Arches, of twenty Degrees a-piece, on both Sides the Meridian, with Lines drawn from the Centre to each: And thus I had the Angles of Shadow marked out for an Hundred Degrees, on each Side the Meridian. But I presently perceived the Insufficiency of this

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to meaſure Time, which was the End I aimed at by it, from the greater or leſſer Diſproportion between theſe Angles, and the like Arches of the Sun's Courſe, according as they were more or leſs diſtant from the Meridian. And this I had no Remedy for, till after much Study I invented a Time-teller out of one of my Boxes.

I choſe out the compacter of theſe, which, after I had emptied of what it contained into the Cheſt, I endeavoured to make as tight as poſſible to contain Water; and, when I had brought it to my Mind, I made a Hole in the Bottom, fitting it with a Stopple. Afterwards I proceeded, with all the Care and Exactneſs I was Maſter of, to make another horizontal Plain, cloſe by the Fountain; drawing a Circle, and erecting a perpendicular Stile in the Center, both of the ſame Dimenſions with that on the Mount. And having found the Meridian Line, I placed my Box in a right horizontal Poſition acroſs the Outlet of the Fountain, filling it with Water. Then waiting till the

the Sun came upon the Meridian, I immediately let out the Water; and, as ſoon as the Box was empty, marked down the Shadow upon the Circle, filling it again out of the Fountain, and placing it in the ſame Situation: All which was done with ſuch Expedition, that the Box was ſcarce empty before it was full again, and the Orifice was kept continually running. This I kept repeating till the Setting of the Sun, ſtill marking down the Points of Shadow, at the End of every Box-full thus run out, and laying the ſame Extent with my Compaſſes upon the Circle to the Eaſtward, which the Shadow made to the Weſtward. And by that means I obtained a pretty exact Dial within my Incloſure, for almoſt Ninety Degrees on both Sides the Meridian, or from near ſix in the Morning to ſix in the Evening; which I afterwards increaſed at my Leiſure, as the Days grew longer.

When I had brought this to as great a Perfection as I was able, I expunged all my Lines of Shadow, ſave the Meridian, upon the Mount, and laid down the ſame

with theſe in their Places; having there a more commodious Situation for my intended Obſervations of the Heavenly Bodies. Out of the Lid of the Water-box I formed a Quadrant, of about two Foot Radius, graduated as I had ſeen in the Book; which, upon Occaſion, I applied perpendicularly along the Meridian (with the Limb towards the Stile, and the Centre upon the Extremity of the lucid Ray) to meaſure the different Altitudes of the Sun in its Mid-day Situation. The ſame alſo ſerved me to take the Meridian Altitudes of the Moon, which I performed by leaning along the Side of the Mount, where I made a Place to fix my Feet, and drawing the Centre to my Eye fixed againſt the North Edge of the Plain. And I was ſo intent upon theſe two great Luminaries, that I ſeldom carried my Obſervations of this Sort to the Stars, perceiving none of them, except four or five, but what always kept the ſame Situation one to another; ſo that whenever I obtained the true Altitude of one, I could refer all the reſt to it in their Order.

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By this frequent Practice I learned the gradual Increaſe and Decreaſe of Day and Night, according to the Acceſs and Regreſs of the Sun; as alſo the Number, nearly, of diurnal Revolutions, which he took up in finiſhing his annual Courſe. I determined the menſtrual Periods of the Moon, and from the exact Conformity I beheld between the Changes of her Face, and her Diſtances from the Sun, I could, at any time, compute her Age, by a Circle contrived for that Purpoſe. And from the frequent Experience of Eclipſes, both of the Sun and Moon, I alſo arrived to a true Notion of their Cauſes, being perfectly inſtructed in the borrowed Light of the latter from the former. So far proceeded my Aſtronomy.

And theſe conſtant Exerciſes in the Deſcription of Lines, Circles, and Angles, brought me likewiſe to an Acquaintance with ſeveral Truths in *ſpeculative Geometry*; for which Purpoſe, after my Paper was ſpent, I expunged the Lines out of my Dial by the Fountain, and drew all my Schemes upon that, inſerting and blot-

ting out at Pleaſure. I perceived the Proportionality of the homologous Sides of ſimilar Figures, and the Equality between all the alternate (as well as between all the oppoſite) Angles made by the Interſection of the ſame right Line with any Number of Parallels. I learned the Equality of the Angles in a Triangle to a Semicircle, and of any outward Angle in the ſame to the two inward oppoſite ones. I found out the ſubduple Proportion which any Angle, at the Circumference of a Circle, bears to one at the Centre, ſtanding upon the ſame Baſis. I diſcovered the Equality of the Areas of all Parallelograms upon the ſame Baſis between the ſame Parallels; which put me alſo upon ſtudying the Proportions between other diſſimilar Surfaces; and I likewiſe attained to the Knowlege of *Pythagoras*'s Theorem of the Equality between the Square of the longeſt Side in a right-angled Triangle, and the Sum of the Squares of the two ſhorteſt. And as Lines led me to conſider the Surfaces of which they were the Limits, ſo did theſe Surfaces bring me to

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an Acquaintance with the Solids bounded by them; for the right Underſtanding of which, I found great Helps from the actual Formation of ſeveral regular Bodies out of Clay: Tho' the Draughts themſelves, which I found of theſe in the Book, were adapted in the beſt Manner to aſſiſt the Imagination; as being delineated according to the exacteſt Rules of Perſpective, and every-where ſkilfully ſhaded. I obſerved the duplicate Proportion, which ſimilar Surfaces, and the triplicate Proportion, which ſimilar Solids, had of their Altitudes, or Homologous Sides: And as I naturally pitched upon the Square for the Menſuration of the former, ſo did I apply the Cube for the Standard of theſe latter. I learned the chief Properties of the Sphere, the Cone, and the Cylinder; and became intimately converſant with the five regular Bodies. I formed an Ellipſis from the oblique Section of a Cylinder, and had ſome Notion of the other *Apollonian* Curves, from the actual Sections of a Cone.

I made alſo ſome Progreſs in the more *abſtract Theory of Numbers*, as well as in the more ſenſible Speculation of Magnitude. I was neceſſarily led to that prime Diſtinction of Number, into Integer and Fracted, according as the Quantities they were brought to expreſs were diſcontinued, or continued; and I conſidered them likewiſe in reſpect of their Compoſition as Even and Odd, Prime and Compoſite; and compared them alſo together, as Commenſurate and Incommenſurate. I deduced the principal Truths, which belong to the Doctrine of Proportions, and arrived to ſome Skill in Progreſſions, both Arithmetical and Geometrical. But yet I would have you take notice, that I attribute all thoſe high Acquirements in Numbers as well as Magnitudes, rather to the Aſſiſtance of the Book, than my own Invention alone: For when I had attained to the Knowlege of the numeral Figures, as you have already heard, I ſeldom failed, through the whole Work, to fiſh out the Author's Intentions by them, tho' I underſtood

derſtood not the Meaning of a Word he wrote.

The next remarkable Accident which occurred to me, during my Stay in the Iſland, was that which gave me the Experience of Fire. One Evening, as I was cutting down the Reliques of an old rotten Tree within my Incloſure, whoſe Situation did not pleaſe me, accidentally miſſing my Aim, I ſtruck the Hatchet againſt a Stone, which occaſioned Sparks to fly forth in abundance. After I had removed this without my Pales, in my Return I beheld ſome of the Chips, lying cloſe by the remaining Stump, to ſend up a Vapour, ſomething like what I had ſeen ariſe in the Morning from the dewy Savannahs, but far more groſs and denſe, as well as more quick in its Aſcent: And, as I approached nigher, I perceived the Flame, which immediately brought to mind the *Ignis Fatuus* and Glow-worms heretofore; but when I came to handle this, as I had done the Worms, the Pain it gave made me draw in my Fingers with a great deal more Speed than I put them forth; and by-

by-and-by the Flame, catching hold of the Stump of the Tree, began to burn with ſome Vehemence. I ſtood wondering how this ſtrange Thing came here, which I took at firſt to be a living Animal, from its creeping along the Ground, and ſeeming to catch at and conſume every Thing in its Way. And I was well nigh confirmed in this Belief, by the Fall of ſome Drops of Rain, at every one of which, as at the Receipt of ſo many Blows, it appeared to recoil back, and ſend forth its Complaints, as if from a Senſe of the Injury it received: But I changed this Opinion, when I beheld the Sparks flying from it, and obſerved the ſudden Increaſe made from the ſmalleſt of theſe, where-ever it met with proper Materials; which brought to mind the Sparks ſtruck from the Hatchet, from whence I immediately concluded all this to proceed.

I ſpent ſome time in making Experiments upon this wonderful Phenomenon: I obſerved its Emiſſion of Light and Heat, like the Sun and Stars; from which Reſemblance of its Effects I concluded the

the Reſemblance of their Natures. I took notice alſo, how apt ſeveral Sorts of Matter were to be deſtroyed by it, while others it affected no otherwiſe, than as it heated them for the preſent, or diſcoloured them with its Smoak; but Water it ſeemed always to abhor. And I pleaſed myſelf one while with ſupplying it with Fewel, and anon quenching it again with Water from the Brook; till at laſt, by pouring on too much, I quite extinguiſhed it.

My Thoughts were moſtly that Night employed upon this new Diſcovery; and on the Morrow I took the Hatchet and Sword, to try farther Experience upon the Tree, now lying without the South-weſt Side of my Incloſure: Where, at the firſt Trial with my Inſtruments one againſt another, I got Fire, which preſently ſet the Tree all in a Blaze. I pleaſed myſelf awhile with the Sight; but this was ſoon over, and my Heart began to quake, when I beheld it out of my Power to extinguiſh it: And, catching hold of a large Coppice of Trees, which ſtretched along to the Sea at North-weſt, it in a Moment

ment ſent up ſuch huge Pillars of Fire and Smoak, that it threatened to lay the whole Iſland in Aſhes. And doubtleſs the Miſchief would have been vaſtly more, had not the Wind at that Time chanced to blow from the Land, and by that means preſerved my Incloſure and Cottage; which muſt otherwiſe have inevitably fallen with the firſt in this dreadful Ruin.

I was in the utmoſt Conſternation to ſee the Devaſtation I had cauſed, my Ears being quite ſtunned with the inceſſant Roaring of the Flames, and Crackling of the large Trees, mixed with the loud Yells of the Beaſts and Fowls, all endeavouring to eſcape as far as poſſible from a Sight ſo terrible: And ſo great was the Combuſtion, that it was fairly viſible to my Father in the other Iſland: But when I came to think of the Injuries this indiſcreet Piece of Curioſity muſt bring upon my Fellow-Creatures, and imagined I heard the Cries of ſeveral helpleſs Animals periſhing in the Flames; O Heavens! with what Horror was I ſeized! I ran round the Flames in the moſt diſtracted Manner, without the

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leaſt Regard to my own Safety; ſtill pouring forth the moſt bitter Lamentations, till at laſt, through very Anguiſh of Spirit, I fell all along upon the Ground, and could bear up no longer; my Reſentments being all the ſame, as if I had occaſioned the Deſtruction of ſo many of my own Species.

The Fire continued burning that whole Day, and the greateſt Part of the Night following; during all which time I could not keep my Eyes from it, continually ſhewing the utmoſt Tokens of Rage and Deſpair, for having been Author of ſo much Miſchief. At length, when it had deſtroyed all before it to the Shore, for near a Mile Diſtance, it began to abate for want of proper Matter to ſupply it; and a great Quantity of Rain falling next Morning quite extinguiſhed it.

But tho' the Fire was extinguiſhed, ſo was not my Trouble. This Accident raiſed a Tumult in my Boſom, as much beyond my own Power to appeaſe, as it was beyond my Power to quench the Flames which occaſioned it. For it gave me the

firſt ſad Experience of the ſevere Laſhes of a *Self-condemning Conſcience:* A Trouble, to which all my other Griefs were comparatively as Nothing. I had hitherto experienced no Afflictions, but ſuch only as proceeded from Things without; Things upon which the Soul had no real, at leaſt, no laſting Dependence; ſo that whenever ſhe obtained a better Knowlege of her own State, it would not fail either to ſhew her the Vanity of them at preſent, or however give her the comfortable Hopes (if not the Aſſurance) of their Removal hereafter. But this was a Wound given to the Soul herſelf; and conſequently a more perfect Knowlege of herſelf was the Way to add to her Miſery, by making her more ſenſible of the great Evil of the Loſs of Innocence; a Loſs which could never be retrieved by any Ability in herſelf, and which muſt needs proportionally deprive her of the Favour of God. And whenever I reflected upon the wretched Havock, which by this Fact I had made in the Workmanſhip of God's Hand, and conſidered the intolerable Injuries I had done

to

to so many of my Fellow-Creatures; I could not but tremble to think how justly I had provoked our common Creator.

It is true, I could not condemn myself in this Fact for having the least Intention of Harm; yet this would not acquit me, when I considered the sufficient Warning I had from my former Experience of the Danger in what I was meddling with; which convicted me of the most imprudent Rashness in making such an Attempt, without first duly weighing its Consequences. And the Faultiness of this Action put me also upon a careful Review of whatever I had acted heretofore; which brought to my Remembrance a Multitude of other Failures and Irregularities; so that this stood no longer alone to accuse me.

Thus, while I only contemplated the Workmanship of my Maker, every thing conspired to yield me all the Satisfaction I could wish; but now, when I began to turn my Thoughts upon my own Actions, nothing appeared but what struck me with an inward Sense of Guilt and Shame, and

ſerved to abaſe me in my own Eſteem. I perceived how all thoſe Actions, which regarded the Government of myſelf, had been rather from the Impulſe of blind Paſſion, than the Reſult of ſteady Reaſon; and I could not but ſtand ſelf condemned for acting thus below my Dignity, if there had been no other Aggravation to convince me of my own exceeding Vileneſs and Unworthineſs.

It may perhaps be objected, as incredible, that one in my Condition ſhould entertain ſuch bitter Reſentments from a Conſcience of any Miſdemeanour, which I could be capable of committing; ſince I had not the ſame Opportunities, either of knowing or tranſgreſſing my Duty, with other Mortals of my own Kind. But this Objection, in a great meaſure, carries its Anſwer along with it: For as to the Knowlege of my Duty, tho' this perhaps might not be ſo extenſive; yet it was certainly as quick and ſenſible as in moſt Perſons. The Reſentments of Conſcience in the Soul I take to be perfectly analogous to the Senſe of Feeling in the Body;

Body; and as the Feeling loſes its native Tenderneſs by frequent Blows and Bruiſes, ſo, after every ſucceeding Commiſſion of the ſame Sin, the Conſcience becomes leſs and leſs afraid to repeat it, till in the End the Man grows hardened in Wickedneſs: And the Examples of others, alone, contribute not a little to abate theſe inward Reluctances. And therefore, as I had not the ſame Opportunity to wound the Conſcience, ſo I had not the ſame Opportunity to render it hard and inſenſible; and conſequently was more deeply affected with every Divergence I ſuſpected myſelf to have made out of the ſteady Paths of right Reaſon. But I return to my Story.

My only Comfort now was from a Reſolution to amend all paſt Miſcarriages, by greater Care hereafter, and ſo endeavour to make my former Experience my future Cure. But alas! I ſoon found, that I reckoned without my Hoſt; and the Knowlege I had of other Things only ſerved to ſhew how little I yet knew of Myſelf. I diſcovered, to my Sorrow, the natural Depravity and Perverſeneſs of my

whole Temper, in which I felt not only a miſerable Slowneſs of Underſtanding to know what was good for me, but even an Oppoſition in my very Will to do it, and a Reluctance againſt receiving Caution to ſhun an Evil, tho' never ſo ſenſible of its fatal Conſequences: So that, when I beheld how ſuitably every Animal about me acted to its Nature, I ſeemed to ſtand alone, as an Exception to the whole Creation: And that ſuperior Gift of Reaſon, with which I was endued, appeared only as a Reproach to me, while I perceived myſelf upon all Occaſions ſo prone to contradict it.

But let it ſtill be remembred, that I had not here the leaſt Proſpect of that Cruelty acted by one brute Animal upon another, in moſt, if not all, other Places in the World; which muſt either be attributed to the peaceful Nature of the Creatures themſelves, conſiſting chiefly of ſuch as lived upon the Fruits of the Ground, or elſe to a particular Providence in keeping me from the Sight of their Frays; tho' I am rather inclined

to

to believe the former: And I am apt to think, that had I been converſant among Creatures more ſavage and ravenous, I ſhould have participated more of the Savageneſs of their Nature; and conſequently (as I before obſerved) would no more have been capable to make that Progreſs in Knowlege to which I arrived, than to have preſerved that exceeding Tenderneſs, of which I am now ſpeaking, towards all Creatures endowed with Life. For I apprehend, that this extraordinary Harmony and Regularity in the Behaviour of every dumb Animal about me, according to the ſeveral Stations in which their Maker had diſpoſed them, was a principal Cauſe, which made my own Irregularities appear ſo ſuperlatively odious and deteſtable to me; and I ſeemed to myſelf as a Foil to the whole Animal Creation.

I then reflected from whence this *great Diſorder of the Soul* ſhould proceed; whether it might be particular to myſelf alone, or it extended to the whole Species in general, from whence I received it by De-

ſcent. But when I conſidered the deep Root it had in my Nature, ſo that it ſeemed as if interwoven in my very Conſtitution, I no longer doubted the latter to be the Caſe, and that it was the peculiar Foible of the whole human Race. And this vaſtly abated that ſtrong Deſire, which I had ſo long retained for the Society of my Fellows, making me now juſtly ſuſpect, whether I was not much more happy in my ſolitary State, than I ſhould be in the Company of a Multitude of Beings, whoſe irregular Inclinations could promiſe ſo little Regularity in their Actions.

I conſidered the many Diſappointments and Vexations, which their repeated Follies and Imprudences muſt neceſſarily bring upon them: And I concluded the frequent Animoſities and Quarrels they muſt have one with another, from that Readineſs to do Injuries, and Impatience to ſuffer them, to which their inordinate Self-love would naturally lead. Neither could I entertain any Hope of a better Performance of their Duty to their Creator,

tor, from Affections thus wholly bound up in the Creatures; or that they ſhould have any true Reliſh of the Pleaſures of the Mind, whoſe Cares were ſo intent upon the Gratification of their Senſes. In ſhort, I took the inhabited World to be nothing elſe but a black Scene of all that Wickedneſs and Impiety, which might ſadly be expected from *Beings ſo depraved:* And I afterwards found the Truth of this Conjecture, rather to be lamented than diſputed.

But when I came to meditate upon the Divine Attributes, I was at a Loſs how to reconcile this ſeemingly ſevere Diſpenſation with them. I thought it impoſſible, that the infinitely good, wiſe, and juſt God, ſhould ever create a Multitude of reaſonable Beings, and leave them under a Neceſſity of acting contrary to that Reaſon, and conſequently of being miſerable. I could not therefore but conclude, that he had provided ſome Remedy for this Diſorder, which I was ignorant of.

Then

Then it occurred to me, that ſince the whole of our Duty, both to God and Ourſelves, is founded in the due Senſe of our ſole Dependence upon him; and ſince we can hardly be otherwiſe made ſenſible of our Dependence upon him for any thing, than as we are conſtantly reminded of the great Inconveniences which muſt redound to us from the want of that thing; it was therefore highly probable, that God had purpoſely left theſe Wants in the moſt ſenſible Part of us, to oblige us to have continual Recourſe to him for their Supply, and ſo keep up in us the tendereſt Senſe of our Dependence upon him. In all which God could be ſaid to deal no otherways with us, than as a wiſe and tender Father does with his Children, who at once ſtudies both how to preſerve them in the conſtant Practice of their Duty towards him, and in the beſt Condition for themſelves; by keeping them in a continual Dependence upon him for thoſe good Things, which, if once committed to their own free Diſpoſal, he knew they would not only be afterwards apt to forget

their Obligations to him for, but would infallibly abuſe to their own Deſtruction. And when I conſidered how wretchedly prone we are, upon all Occaſions, to be forgetful of Benefits received, and how ridiculouſly ſubject to value ourſelves upon every Excellence, which we ſuppoſe ourſelves in the Poſſeſſion of, as if we had not received it; I could no longer doubt but God made uſe of ſome ſuch Method as this, to keep us in the conſtant Remembrance of our infinite Obligations to him, and make us truly ſenſible of our own Vileneſs and Unworthineſs: So that the infinite Goodneſs, Wiſdom, and Juſtice of God were moſt of all juſtified, in that very Act, which ſeemed moſt of all to contradict them.

Hence I argued thus: Since God, for wiſe and good Reaſons, has left Man, *by Nature*, in an indigent and imperfect State; and ſince this appeared to me to be one of his Reaſons for ſo doing, *That he might keep up in us a due Senſe of our Dependence upon him, by obliging us always to have immediate Recourſe to him for the Completion*

Completion of our Happineſs; it followed, if this be the Caſe, that he muſt have condeſcended by ſome *Supernatural Means* to make it known to Mankind to be his Will, and have given them all neceſſary Inſtructions about it; ſince otherwiſe they could not be ſuppoſed to have any Comfort or Advantage from it. And theſe *Supernatural Revelations*, I ſuppoſed, had been made to Men immediately after their firſt Creation, and ever ſince been tranſmitted from Father to Son: Conſequently I, who had been always thus ſeparated from the Converſation of Man, muſt needs be altogether unacquainted with them. But in regard that my own Welfare was of as much Value to me, as that of all the reſt of Mankind was to them, and ſince others might perhaps be in the ſame or little better Circumſtances than I was; I therefore perſuaded myſelf, that the gracious God would make no Man's Misfortune his Fault, but would take the ſame Account of our beſt Endeavours, as if we had enjoyed better Advantages.

This

This put me the firſt Time upon that other Act of *Religious* Worſhip, which is the Conſequent of our *Needy State:* I mean that of *Prayer* and *Supplication* to the Divine Majeſty for Pardon of all paſt Miſcarriages, and his gracious Aſſiſtance to enable us to do better hereafter; without which Aſſiſtance I was highly ſenſible all my own Endeavours would be vain and fruitleſs. And, as an Anſwer to my earneſt and humble Petitions, I felt my former Comforts dart in upon me with more Advantage than ever: And, by thus frequently applying to the only Fountain of calm Delight, I found all that inward Peace and Satisfaction, which God has promiſed to ſuch as make him their whole Stay and Refuge.

But alas! It never yet entered into my Thoughts, that there were Men in the World, to whom all thoſe Kindneſſes of Heaven ſhould be inſufficient to overcome their wretched Ingratitude and Perverſeneſs. And I heartily wiſh, for their ſakes, that I had never yet had the Conviction of ſo ſad a Truth. It is true, as I before

I before obſerved, I was perfectly ſenſible of the Proneneſs of human Nature to every thing which is evil; ſo that, if Men were left to themſelves, I could eaſily judge the Miſerableneſs of the Conſequence. But when I conſidered the wiſe Reaſons of this Diſpenſation, and the ample Proviſions which God had made to prevent what might follow, if Men were not wanting to themſelves; I never ſuſpected, that any one could be ſo unaccountably blind, as wilfully to neglect (much leſs deſpiſe and contemn) the Means preſcribed by his Maker for his Happineſs. I ſuppoſed every Man's Senſe of theſe Things to be the ſame with my own, and that he had no Occaſion for other Incentives to his Duty, beſides the Happineſs or Miſery, which muſt naturally accrue to him from the Performance or Neglect of it. But when afterwards I came to ſee how Men really behaved, and perceived their inward Corruptions, by the Force of Cuſtom and Example, ſo much more inflamed, and conſequently ſo much harder to admit of a Cure, than

I ex-

I expected: I was ſoon convinced of the Neceſſity of thoſe Divine Promiſes and Threatenings of *future Rewards* and *Puniſhments*; as well to engage Men cloſer to their Duty, as to rectify all the preſent Irregularities in the World, which might proceed from the injurious Behaviour of ſome towards others. And by ſo doing God has left all ſuch incorrigible Offenders without the leaſt Shadow of Excuſe.

About this Time I had a very narrow Eſcape from being drowned in the Lake, which had certainly been my Fate, if the friendly Beavers had not come fortunately to my Relief. You muſt note, that the Lake, which I have ſo often mentioned, was the only one in the Iſland, and had, in all Likelihood, been intirely formed by the Induſtry of theſe Creatures, out of a few ſmall Rivulets deſcending from the Hills above; after the ſame Manner as is frequently done by them in this Country. And, as a Proof of this, there are ſtill the Remains of many Dams or Ramparts ſunk under Water; and generally the Lake conſiſts of a great Number of Ponds or

Pools, one emptying itſelf into another by a Fall of about two Feet in Height; and the outſide Ramparts are in many Places not leſs than twenty Feet in Depth: An evident Token, that they have been erected ſucceſſively, as the Numbers of theſe little Nations increaſed. Here, in my Diverſion of Swimming, I unluckily chanced to entangle one of my Legs in the large Branch of a Tree, which the Stream had ſome time driven down upon one of thoſe ſunk Ramparts; from whence, with all my ſtruggling, I could no way diſengage myſelf: And had I not got my Body turned ſo as to ſupport my Head awhile above Water, by reſting my Hands alternately upon the Rampart, I had, without doubt, periſhed at once. But by this means I preſerved my Life, till a Company of Beavers within View came up; who, being made ſenſible of my Diſtreſs, by waving one Hand to them as well as I was able, and ſhouting after my Way, ſwam all with one Accord to my Aſſiſtance, and in a little time ſet me at Liberty, by gnawing

ing aſunder with their Teeth the Twigs which involved my Leg: Tho' I was well nigh ſpent with bearing ſo long upon my Arms before they came up to me. After ſo ſingular a Deliverance, I ſpent ſome time in returning my grateful Acknowlegements to Heaven; and, having reſted awhile upon the Rampart, by-and-by I recovered Strength to ſwim again to the Shore. And tho' I ever had a much greater Eſteem for the Beavers, than for any other Species of Animals reſiding upon the Iſland, yet this laſt good Office I received from them kindled that Eſteem into a tender and affectionate Love; eſpecially to that particular Caſt or Family, from whence I received it. And, ſhortly after, an uncommon Accident furniſhed me with an Opportunity of making them a grateful Return.

The Beavers of this Iſland, being in no Fear of Annoyance from the Land, have generally their Huts or Cabins built intirely out of the Water, cloſe upon the Edge of the Lake; contrary to what is (for the moſt part, if not always) done

by them elſewhere. Taking therefore another Journey to the Lake, which was my uſual Exerciſe in the hot Seaſons, for the Benefit of bathing in the Water; I wondered to ſee all the Beavers, belonging to that Society, gathered about their Apartments in a ſeemingly great Huddle and Diſorder. And, as I drew near, I perceived the poor Creatures in the utmoſt Conſternation at a Fire, which by ſome Accident had catched hold of their Architecture, now become exceeding combuſtible, through a long Seaſon of dry Weather. When I beheld my faithful Friends in this Diſtreſs, who ſeemed wholly ignorant to make the leaſt Oppoſition againſt the Ruin, which this dreadful and unknown Devourer was bringing upon them, I ran back, with all the Speed I had, to my Cottage for one of the beforementioned Boxes, with which I returned in a few Minutes, tho' the Diſtance was conſiderable. Then immediately plunging it into the Water, I threw a Load among the Flames, continuing ſo doing till the Burning began ſenſibly to abate.

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In the mean while, it was pleaſant to ſee how the Beavers, as ſoon as they took the Hint, ran unanimouſly to the Water, and every one, filling his Mouth, diſcharged in a manner all at once upon the Fire; by which means we conjunctly got it quickly diſtinguiſh'd, after it had damaged about ſix or ſeven of their little Apartments. But by what Accident this Fire happened, I could never learn. It is plain it was a Thing as much unknown to theſe Creatures, as it had formerly been to myſelf. And, had I not come to their Aſſiſtance in the critical Juncture, their whole Fabric had doubtleſs been burnt to the Ground, without the leaſt Notion in themſelves how to prevent it by any Means in their own Power. But this was a ſufficient Inſtruction to them how to ward off a like Danger, ſhould they at any time hereafter be threatened with it. And the Damage they now received I ſaw perfectly repaired by their Induſtry, within a few Days afterwards.

The next remarkable Accident that occurred to me, was a freſh Diſcovery

among the Furniture of my Cottage; which added not a little to my future Delight. You may remember I told you of a Till, in one End of a great Cheſt, which furniſhed me with ſeveral Curioſities of human Art. This, reaching not within a Foot and an half of the Bottom, left a wide Space of the Cheſt not yet taken notice of by me; where I found a large Drawer, extending the whole Breadth of the Cheſt, and near two Feet further towards the oppoſite End, in which was depoſited the moſt beautiful Box, as I ſuppoſed it, which I ever yet had ſeen. This I took out, and ſet upon the Lid of the Cheſt, upon its four Feet; and, turning it from Side to Side, I obſerved it all around moſt curiouſly emboſſed with a great Variety of odd Figures, of the moſt glorious Colours, all upon a Ground of ſhining Azure. But all the while I could find no Entrance into the Inſide of it; only on one Side, about the Middle, there ſtuck out a kind of Handle, or Winch of Braſs. This I attempted to draw out, with the utmoſt Precaution,

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for fear I ſhould bring the whole Machine into the ſame Condition with the beforementioned Mirrour and Cryſtal of the Watch; and I found it would no Way yield to my Force, but by turning it round in one Direction. I therefore gave the Handle this Motion ſmoothly and leiſurely, hoping that by ſuch means I might find the Opening which I deſired. But this ſtruck me with a new Surprize, when my Ears were ſaluted with the moſt raviſhing Harmony I ever had heard. My firſt Thought of this ſtrange Occurrence was, that a Number of ſome Sort of living Creatures were confined within this Incloſure, who thus joined their muſical Voices together in Concert, in Obedience to the Motion of my Hand. But upon more Conſideration I concluded the Whole to be nothing but ſome human Performance, contrived on Purpoſe to delight the Ear; as I had already ſeen ſeveral Inventions, whoſe ſole End could be only to entertain or deceive the Sight. Nor was I herein miſtaken; for this ſuppoſed Box, as I afterwards learned, was an Hand

Organ, ſet to a ſolemn Air; and had formerly belonged to ſome of thoſe unfortunate Perſons, who were caſt away in the Boat upon our firſt Arrival in the Iſland. And it always afterwards ſerved me for the ſame Uſe, to which, it ſeems, it had been put by its pious Owner; which was to heighten my religious Ardors, and aſſiſt me in expreſſing the Joy I conceived at the infinite Obligations I ſtood in to my great Creator.

By this time I ſeemed to have received all the ſupernatural Aſſiſtance in my Attainment of Knowlege, which my inviſible Inſtructor judged neceſſary to give me in this ſolitary State. So that I might henceforwards, in that reſpect, be compared to a Child newly entruſted to walk alone, without the Help of his Go-cart or Leaders. I cannot ſay, that I ever after this had the ſame perceptible Hints and Diſcoveries made to me from without, which I frequently experienced before. I have told you how I had great Reaſon to believe, that the Spirit of my deceaſed Mother was the chief, if not the only

only Inſtrument, which Heaven had all along employed in this kind Office to me. And how careful ſhe had been in this reſpect, you may judge from what you have already heard; which ſhews as if ſhe carried no leſs maternal Tenderneſs and Concern for me with her into her ſeparate State, than what ſhe had while living upon Earth. The ſtrongeſt Argument for this Belief was now at laſt a ſenſible Manifeſtation of herſelf, as if upon her final Adieu to me in this Life; when ſhe had, as it were, executed her Commiſſion, and was about to return into the Manſion of Reſt, prepared for her among other bleſſed Spirits, till the general Reſurrection.

One Morning, after I had been diverting myſelf with the Organ, I went up to the higheſt Terrace behind my Bower; and there walked for ſome time to and fro, repeating the Tune in my Mind to which that Inſtrument was ſet. While I muſed thus within myſelf, I heard a Melody at a great Diſtance, as I thought, up in the Air directly over my Head; which,

which, for Sweetneſs and Solemnity, as much exceeded the Muſic of my Organ, as I eſteemed that above the mere Whiſtling of the Wind among the Trees. I looked wiſhfully upwards to ſee what might be the Occaſion of this wonderful Harmony, which gave me a ſenſible Delight, beyond any thing I ever had felt; but, after all my earneſt Gazing, I could ſee nothing but the blue Sky over me, from whence I imagined it to proceed. I was entertained with this raviſhing Muſic, from the ſame Place, for more than an Hour, which ſeemed to me to conſiſt of a Number of human Voices, divided into a nigher and more diſtant Chorus, anſwering each other alternately, by a continual Variation into ſtill new Modulations. At length theſe two Choruſes ſeemed to meet and unite all their Voices together, deſcending much nearer to me with a Melody much louder, and, if it was poſſible, much more harmonious; but, for the greateſt Part, in very different Tones. Beſide the *Vox humana*, in all its different Notes, was now added to this

this heavenly Concert, at proper Periods, the Softneſs of the Harp, the Viol, and Flute, with the Majeſty of the Trumpet the Clarion, and deep-toned Cymbal; but all to infinitely greater Perfection than any thing I ever afterwards heard from the ſame Inſtruments in the Hands of Man. At the Hearing of this laſt, I was quite tranſported out of myſelf with ecſtatical Raptures; and I ſeemed as if nailed to the Ground where I ſtood; till I perceived the Harmony move off towards the middle Parts of the Iſland, and in a little time it went quite out of my Hearing.

When I was recovered out of theſe Tranſports, I caſt my Eyes the Way which this heavenly Melody ſeemed to lead: And at a Place, juſt beyond my Cottage, where I knew the Ground formed an eaſy Deſcent for a conſiderable Diſtance beyond, my Eyes were preſented with the Figure of a Rainbow, whoſe Colours were far more lively, and ſtrongly reflected, than any thing I ever before had ſeen of like Sort; and yet I obſerved

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it to be ſituated quite contrary to Nature, with its Southern Foot pointing towards the Sun. From whence, and from the total Abſence of Clouds from every Part of the Sky, I concluded that this could not be occaſioned by any Reflexion of the ſolar Rays, as I knew the Rainbows were. But what was moſt wonderful, was a tranſparent Cone, of a ſhining Yellow, enamelled all over in the Faſhion of marbled Paper, after the moſt curious Manner, with all Sorts of beautiful Colours; which aroſe from the Ground to the Height of a tall Tree, in the Centre of the Rainbow, on the Brow of the Deſcent directly before me; the Whole affording now as much Pleaſure to the Sight, as the former Occurrence had given to my Hearing.

I walked eaſily forwards, with my Eyes fixed upon the glorious Appearance before me, wondering every now-and-then within myſelf to what all theſe ſupernatural Occurrences ſhould tend. And all the Way as I walked, I obſerved the Rainbow, and its incloſed Cone, to keep

ſtill

ſtill the ſame Diſtance from me, and the ſame Situation to one another, till I came to the Edge of the Deſcent; at which time all vaniſhed out of Sight in the Twinkling of an Eye, and diſcovered right under the Cone an Appearance far more grateful than any of the reſt. O Heavens! What Emotions did I now feel, to ſee one actually before my Eyes in the Shape of one of my own Species! And tho' I was convinced within myſelf, that this muſt be only an aereal Form, like what I had ſeen juſt before; yet I could not but conclude it to be the Vehicle of ſome intelligent Being, from all the preceding Circumſtances. In ſhort, it was the exact Image of my Mother, as ſhe is repreſented by a Piece of Painting, which I hope in a little time to have the Pleaſure of ſhewing you, only in a different Poſture. At the firſt Sight ſhe appeared ſeated upon a graſſy Hillock, beneath a ſpreading Bay-tree, with her Head reclined upon her Left Hand, ſupporting her Elbow upon a Stone on the ſame Side. Her Cloathing was a Gown of

Sky-coloured Blue, here-and-there beſprinkled with little Stars, and her Hair was tied up with a ſcarlet Ribbon behind; in all reſpects agreeable with the Drapery of her Picture, and the perfect Idea under which ſhe had many times repreſented herſelf to me before in my Sleep. As ſoon as ſhe ſeemed to caſt her Eyes upon me, with a pleaſing Aſpect, ſhe beckoned with her Right Hand for me to come nigher; and, riſing up from her Seat, called out three times diſtinctly, *Automathes*, *Automathes*, *Automathes*. Theſe Words, you may be ſure, ſunk deep into my Mind, tho' I then underſtood nothing of their Meaning; they being the firſt, to my Remembrrance, that ever I had heard from others, and were pronounced with ſuch an Air of Tenderneſs and Pity. But I had a better Apprehenſion of the Deſign of her beckoning: Therefore, in Obedience to that, I moved ſlowly towards her; my Legs trembling under me all the Way as I went, and the Tears running plentifully down my Cheeks, thro' Exceſs of Joy. And, when I came within

Reach of her, ſhe laid her Hand upon my Head, which I cannot tell whether I felt or no; after which ſhe alſo immediately vaniſhed into Air, leaving me to wonder at the ſtrangeſt Occurrence I ever yet had met with.

Some Hours paſſed, after all this Scene was over, before I could perſuade myſelf, that I was really awake; and that the Whole was any thing but the Illuſion of ſome pleaſing Dream. And I cannot tell, that I ſhould, at this time, be able to perſuade myſelf otherwiſe, if it were not for two Circumſtances of this Apparition of my Mother. The firſt was that of her calling me by what I afterwards found to be my Chriſtian Name. The ſecond was the Circumſtance of the Place where ſhe thus appeared to me, which was no other than over the very Grave where my Father had repoſited her Corps; the green Hillock and Tomb-ſtone having been raiſed there as a Mark by himſelf; and the Bay-tree, by what I can underſtand, grew in the ſame Place, of its own Accord, ſince her Interrment. And where-

ſoever a miraculous Appearance is attended with the like Tokens of its Reality, I think it a Piece of vaſtly greater Indiſcretion in him who ſees it, to diſtruſt his own Senſes, than to run the Riſque of being ridiculed for ſuffering himſelf to be impoſed upon by mere Creatures of the Imagination. The Caſe is, indeed, different, when we hear ſuch Relations from others at Second-hand. Here, beſide a clear rational Conviction, which the Relater is required to make appear within himſelf, that he is not deceived, or impoſed upon, by others; to make his Relation credible, we muſt be alſo thoroughly ſatisfied with his own Sincerity and Veracity. And when we hear a Number of Witneſſes, thus qualified, atteſting the ſame Thing, then, and not before, does ſuch Fact become an Object of true Faith; and to refuſe our Aſſent, in ſuch Caſe, is not only an Act of Rudeneſs to the Relaters, but an Argument of great Inſincerity and Perverſneſs of Temper in ourſelves. Nor can it well be expected, that Perſons, of this Diſpoſition, have ever had any true

Faith

Faith in Matters of Religion; who thus think it below their Diſcretion to give the leaſt Heed to a Relation thus ſtrongly atteſted. For the Matters of Fact, by which any Divine Revelationhas, at any time, been introduced into the World, do no otherwiſe externally require our Aſſent to the Truth of them, than as they come to us, ſupported by the ſame kind of Evidence; and the Facts themſelves, we know, are equally, if not vaſtly more, out of the common Courſe of Nature. Butyet, in ſome Countries of *Europe*, where Chriſtianity itſelf is ſaid to be the only Religion profeſſed, we are informed by your Company, that it is always eſteemed a Mark of the utmoſt Weakneſs for a Perſon to give the leaſt Credit to any thing, which looks like a Miracle; tho' he be never ſo rationally convinced within himſelf of the Reality of it, by all his Senſes. And if he go about to atteſt the Truth of what he had ſeen and heard, tho' with never ſuch ſtrong Circumſtances to gain the Credit of others, he cannot take a more effectual Courſe to loſe his own; let his

Veracity and Diſcretion, in all other reſpects, heretofore, have been never ſo indiſputable. Nay, ſo zealous, it ſeems, are many, to gain a Reputation for their Wiſdom and Prudence, in detecting all ſuch *idle Tales*, as they are pleaſed to call every thing of this kind, without Exception; that they ſtick not to uſe as much Falſhood, and unfair Dealing, in order to diſcredit a true Relation, as has ever been uſed to bring Credit to a falſe one. And, if this be ſo, I cannot but think it a much ſurer Sign of the wretched Blindneſs of this preſent ſelf-conceited Generation, than all that ſuperſtitious Ignorance and Credulity, with which they ſupercilioufly reproach their wiſer Anceſtors.

At length the Time drew near, when I was to be received into the Converſation of my Fellows; an Happineſs which I had all along panted after. But when I came to attain what I ſo long and ſo earneſtly deſired, ſetting aſide the Advantages I acquired from my Chriſtianity, I can hardly tell whether it contributed more to my Happineſs or Miſery. So it is with

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all earthly Enjoyments. They promiſe Mountains in the Expectation, but are only Shadows in the Poſſeſſion: Which ſhould teach us, that the Soul can have no true Happineſs, but by placing her Affections upon what is of the ſame Duration with herſelf.

One Day, as I was reclined upon the Bank of the Fountain within my Incloſure, I reſolved, for a Moment, to unbend my Mind from all Cares, and penſive Thoughts, and employ myſelf in contemplating the Delights of the Proſpect which ſurrounded me. One while I diverted myſelf with viewing the ſportive Boundings of the young Fawns and Kids upon the oppoſite Hills; whoſe Dams grazing beneath, by their repeated Calls, and watchful Looks, expreſſed the tendereſt Concern for their reſpective Young. Anon I drew in my Eyes to leſs diſtant Objects, remarking the little Journeyings of the painted Inſects among the Graſs, to whom, methought, each Blade reſembled ſo many lofty Trees: And the curious Structure of theſe minute Animals, to

me,

me, was a notorious Inſtance of the infinite Wiſdom of their great Creator. Then did I liſten to the ſhrill Muſic of the Morning Larks, to which the ſoft Murmurs of the purling Stream, joined with the gentle Hummings of the laborious Bees, made an agreeable Baſs.

This delightful Melody, by degrees, lulled me into a profound Sleep; when, methought, I ſaw myſelf in Company with ſeveral of my own Kind; one of whom engaged my Attention above the reſt, from ſomething in his Countenance and Air, which at once poſſeſſed me with the utmoſt Veneration and Tenderneſs for his Perſon. With theſe I thought I was carried into a diſtant Country, inhabited chiefly with their Fellows. The Place at firſt appeared no way deſirable to me, it being ſo full of frightful Gulphs, and dangerous Precipices, that it was with the utmoſt Difficulty I ſought out my Way. But in the End theſe Incumbrances were all removed, and I came into a Region, where I had the Proſpect of nothing, but what was pleaſant and agreeable.

agreeable. And all the while, methought, I was accompanied with the awful and amiable Perſon, whom I had noted ſo much at firſt.

After I awoke out of this Dream, I took a Walk, as uſual, up the Hill, behind my Cottage, to obſerve how the Day ſpent by my Dial; and, looking toward the Sea, I was greatly ſurpriſed to ſee an huge Body, of a very odd Form, ſome Diſtance from the Land, which ſeemed like an Hill floating upon the Water. I went immediately towards the Shore, to have a more perfect View of this new Appearance; yet, with ſuch Caution, as to keep myſelf unſeen by it, if it ſhould prove a living Animal, as I at firſt ſuſpected it.

When I came to the Water ſide, I lay down among ſome Shrubs, to obſerve the Iſſue; where I was preſently more ſurpriſed than ever, to ſee a ſmaller Body moving from the firſt towards the Land, of directly the ſame Structure with the Veſſel, whoſe Remains lay ſtill upon the Beach, and which I had ſeen painted upon the

PAGINATION INCORRECT

the Fan. And as it approached nearer, I fairly beheld the Paſſengers it carried, ſeveral of whom were preſently diſembarked upon the Shore, at leſs than a Stone's Caſt from where I lay; the reſt ſtaying by the Boat.

You may eaſily gueſs into what Tranſport I was driven at this agreeable Sight; when I thought I ſhould be no longer deceived in the actual Enjoyment of that, which I had ſo long wiſhed for. As ſoon as theſe new Comers were landed, the firſt Thing they caſt their Eyes upon were the Remains of the Boat, which lay juſt by them. Here they ſtood a while viewing the Situation of the Country, and holding a Conſultation together (I ſuppoſed) which Way they ſhould direct their Courſe: During all which time I contemplated their Appearance and Demeanour with the utmoſt Attention and Delight, myſelf continuing ſtill unſeen by them. And what gave me the greateſt Pleaſure, was the articulate Sound of their Voices, alternately anſwering one another; which was a plain Indication to me,

me, that this was the Manner of communicating their Thoughts to one another, concerning each new Object which occurred to their Obſervation.

By-and-by obſerving the greateſt Part of them begin to move up the Country, directly in the Way which led to my Cottage, and not doubting but that was what they had in View; I watched their Motions as warily as poſſible, ſtill skulking behind the Trees, to prevent my being diſcovered, till I ſhould voluntarily preſent myſelf to them; which I was fully reſolved to do, before they again left the Iſland.

But another View of the Actions of ſome of the Company went a great Way to make me lay aſide this Reſolution; and gave me ſo diſagreeable an Idea of Mankind, that I was in Suſpenſe whether I ſhould not chuſe rather to continue always in my Solitude, than ſeek to aſſociate myſelf with ſuch Creatures; tho' apparently of my own Kind. I obſerved three Perſons, each armed with a Bow and Sheaf of Arrows, to ſeparate themſelves

ſelves from the reſt farther up the Country; where they had a large Herd of Deer in View. Theſe poor Creatures ſeemed to be filled with no leſs Wonder than myſelf, at a Sight ſo wholly ſtrange to them. They ſtood gazing upon their Enemies, without the leaſt Suſpicion of Harm, till they were within Reach of the Arrows; at which time thoſe fatal Shafts were let fly ſo ſpeedily among them, that, before they had the Senſe to eſcape by Flight, I beheld about fourteen of them wallowing in their Gore. I, who had never ſeen ſuch barbarous Cruelty before, was filled with Horror, not to be expreſſed, at ſo dreadful a Spectacle; and I could ſcarce bear the Sight, when I heard theſe bloody Deſtroyers hallowing for ſome of their Fellows in the Boat to come and aſſiſt them in carrying off their Prey.

While this was doing, I obſerved the reſt of the Company on Shore by this time come to my Bower, where they ſeemed as if ſtruck with Surprize at what they ſaw, proceeding ſucceſſively to examine all my rude Contrivances with the utmoſt

utmoſt Attention; but what appeared to employ them longeſt was my Dial upon the Mount. And now, being got ſo near as to have a more perfect Proſpect of their Faces and Habits, I was ſenſibly ſtruck, when I found them, for the moſt part, to be the very ſame Perſons, whoſe exact Reſemblances I had juſt before ſeen in my Dream: And he, whom I then marked above the reſt, was no other than my own Father.

I am not ignorant how averſe many Perſons are from giving any Heed to Dreams; which indeed, for the greateſt Part, are nothing but the Reſult of our waking Thoughts. They are a confuſed Aſſemblage of thoſe Ideas, which we have heretofore received through the Senſes; and, in general, Men dream of nothing, but what, in its component Parts at leaſt, they have ſome time either actually ſeen or heard. But the before-mentioned Dream, as well as the Idea I received of my Mother, can by no means be reckoned among this Claſs. For certainly the perfect Ideas of thoſe Perſons,

in their reſpective Habits, could no more have been then impreſſed upon my Mind without Deſign, than their exact Pictures could be ſuppoſed, by the ſame Means, to be delineated upon Paper. And whatever Perſon has, at any time, had ſuch Viſions of Things, which were never ſeen by him, I preſume he may reſt aſſured, that they proceeded from the Impulſe of ſome Intelligence without him.

The Manner of my preſenting myſelf to my Father, and my Return home with him, you have already heard. To which I ſhall add no more, but only give you a little further Account of my great Uneaſineſs at the Sight of the murdered Deer. I went with my Father to the Boat of my own Accord; but the Remembrance of the miſerable Fate of theſe Creatures, being always in my Head, quite ſoured the Pleaſure, which I ſhould otherwiſe have conceived from the Thoughts of this new Change. I knew not what they could propoſe to themſelves in ſuch Cruelty towards Creatures, which had done them no Harm, And when I came to ſee the

the Heaps made of their Carcaſes, in the Bottom of the Boat, the Horror was ſo great, which I conceived again at the Sight, that had it not been for the fearful Apprehenſions of undergoing the ſame Fate, from their too ſwift Arrows, I ſhould certainly have broke again from them, and made my Eſcape into the Woods. My Father ſoon diſcovering the Cauſe of my Diſorder, acquainted the Captain of the Ship, who was along with him, who commanded the Boatmen to remove all theſe Obſtacles again to Land out of my Sight: And after the Boat was cleanſed of the Blood, I went into it with leſs Diffidence. But as ſoon as they had got me ſafe in the Cabin of the Ship, the Sailors, unwilling to loſe ſo valuable a Prize, returned for them again. The Practice of killing Animals for Food was what I had not the leaſt Notion of. And I have always, to this Day, ſuch a ſtrong Antipathy againſt eating their Fleſh, that I can never be brought to taſte it, what way ſoever it be cooked up, in order to deceive me; my whole Food conſiſting

of nothing, but what comes of Milk and the Fruits of the Earth.

But my ill Opinion of Mankind was yet much increaſed, when I became acquainted with the many Murders and Bloodſheds, which they committed upon one another, ſince the Beginning of the World. This I thought was the higheſt Inſtance of the exceeding Degeneracy of human Nature, and put Men below the moſt ſavage Brutes. And when I came afterwards to read the many dreadful Judgments of God upon Mankind, eſpecially in that of Drowning the old World, in the Burning of *Sodom* and *Gomorrah*, and in the Extirpation of the ſeven Nations by the Sword of the Children of *Iſrael*; I could not but look upon all theſe, as no leſs ſignal Inſtances of the Divine Compaſſion towards their miſerable State, than of Juſtice upon them for their Wickedneſs. For to have continued ſuch Monſters of Iniquity longer upon Earth, I concluded would only have been giving them an Opportunity to heighten their Crimes; and, conſequently,

both

both to increaſe their own Miſery, and bring infinite Numbers after them into the ſame wretched Circumſtances.

And thus I have given you a brief Hiſtory of my Life, and the Manner of my Attainment of Knowlege from my Infancy, till the Time of my Entrance into human Society; which happened towards the End of my Twenty firſt Year, after I had continued in the Iſland about 19 Years and 10 Months; and it is now near 11 Years ſince. Through all which, I would have it well obſerved, that I attribute thoſe Acquirements no more to the Effect of my own Capacity alone, than if I had the moſt complete Education which the World could afford. For I have all the Reaſon in the World to believe, that if I had been left entirely to myſelf, after my Father's Departure from me, I ſhould have been little better than my dumb Companions. From whence I cannot but conclude, *That Man, by Nature, depends as much after his Birth upon the Care and Inſtruction of others, to bring him to act agreeably to his rational Character, as he*

before depended upon the Action of others to give him his Birth. And, if ſo, I think it may eaſily be made appear, *That all Nations of Men, how diſtantly ſoever placed from each other, do actually derive their Education from a* ſupernatural Original; *and that ever ſince their firſt Appearance in the World.* Which I take to be as clear a Proof of the Certainty of Divine Revelation as can be required, when it is demonſtrated, *That not only the Knowlege which is peculiar to Chriſtianity, but even that which is neceſſary to diſtinguiſh Men outwardly from mere Brutes in human Shape, could poſſibly be derived no other Way, than originally from God himſelf, in a Manner equally extrinſec to pure Nature.* This being Truth, the Proof of which has ſo near an Affinity to my Hiſtory, I therefore beg leave to conclude with ſhewing the Arguments upon which it is grounded.

Obſerve then, if you pleaſe, that by *Education* I all along here principally mean, that by which Men are enabled to act ſuitably to the great Ends of Religion and Society. From this we hold every other

other Kind of human Education to take its Riſe, whether good or bad. And, notwithſtanding the Proneneſs of human Nature to miſtake its greateſt Good, I affirm, that there is ſtill ſo much of the good Effects of this remaining amongſt the moſt barbarous Nations, as, when joined to the Light of natural Conſcience, is ſufficient to make the ſavage *Indian* an infinitely more polite, and better educated Man, than the moſt accompliſhed immoral *European*.

Again let it be obſerved, that by *Mankind* I here underſtand Man only in the State he is at preſent; and accordingly by his *firſt Appearance in the World*, I mean his firſt Appearance in this State. For what he was before, is quite out of the Queſtion. If his Nature was once more perfect than it is now, as we have great Reaſon to believe it was, then thoſe firſt Men were no more the Men that we are, than Angels can be accounted Men; but whatever Inſtructions we, of the next fallen Generations, have received from them, is all one as if it had been communicated

municated to us by an Angel from Heaven; and, consequently, is as much a *supernatural Revelation* in Quality, as any of those Divine Exhibitions recorded in Scripture; which God was afterwards pleased to make, in Compassion to our degenerate State. On the other hand, if Mankind was, at any time, more imperfect than what it now is, then this new Improvement of our Nature will import no less than a new Creation; which yet, as appears from what has been said, is quite insufficient to render us capable of acting up to our rational Character, without the Education of others. Since, therefore, under such a Supposition, we could not, at that time, have this Education from ourselves, it follows, that, if we had it at all, we must have it from some intelligent Being superior to ourselves; and, consequently, it must again be *supernatural* in its Original.

There is no other Way, therefore, left for us to derive the *Education* of Mankind, any otherwise than from a *supernatural Original*, but by supposing it attained

tained gradually by a long Experience; each ſucceeding Generation ſtill building upon the Improvements made by the foregoing one, till it arrived to its preſent Height. The Falſeneſs of which Suppoſition will appear in the three following Reſpects. For I affirm, *Firſt*, That it is quite above the Ability of human Nature in itſelf to make ſuch an Advance. *Secondly*, It is contrary to the univerſal Agreement, which is ſtill found in the Education of all Mankind. *Thirdly*, It is contrary to the Perfections of God.

Firſt, I ſay, it is above the Ability of human Nature to make ſuch an Advance. I think I have already proved ſufficiently, that, without the Helps and Inſtructions of others, it is ſcarce poſſible to conceive how we ſhould preſerve our bare Subſiſtence in Life. But grant that we had the Capacity of doing this; it muſt be a Life of Beaſts, and not of Men; and that always without any Poſſibility of Amendment from ourſelves. When we reflect upon the exceeding Depravity of our Nature; which is ſuch, that, even in the beſt

Diſpoſitions,

Diſpoſitions, the bodily Appetites and Paſſions have an abſolute Predominance over the Reaſon, without the conſtant Checks of Diſcipline; it can never be imagined, that Wretches, left thus intirely at their own Diſcretion, ſhould apply their rational Faculty to any Thing, but what regarded mere Self-preſervation, and the Gratification of their corrupt Inclinations. And the older ſuch Perſons grew, in the worſe Condition they would always be; and the leſs fit for Diſcipline, ſhould they, at any time, have the Opportunity of it afterwards. For the Luſts and Paſſions, being by this Means left without all manner of Reſtraint, would every Day grow ſtronger and ſtronger; and the Reaſon (with regard to the Government of theſe, which is the principal Office of Reaſon in this Life) would always continue in its Infant State; unleſs we can be ſo vain as to imagine, that Weakneſs, as ſuch, can be an Overmatch for Strength. And how unlikely it is, that Perſons of this Complexion ſhould ever be able to form themſelves into Societies,

cieties, how much ſoever their Condition might require it? For Society can never be preſerved, but under ſome Form of Government; which implies a Reſtraint upon the Paſſions, to keep them ſo far within the Bounds of right Reaſon, that every individual Member may have his Actions directed to the Good, at leaſt not the Hurt, of the Whole. But ſuch is the untractable Stubbornneſs of human Nature, that it is often found difficult enough to keep it in Subjection to the moſt neceſſary Laws of Society, even in the beſt ordered Government in the World. How then ſhould theſe Perſons come to have ſo much Regard for the Welfare of one another (as ſuch a Combination muſt neceſſarily imply) who could never know any Good, but that of gratifying their ſenſual Appetites; nor any Evil, but that which tended to their Diſappointment in this? As ſoon might we expect to ſee the whole Multitude of ravenous Beaſts betake themſelves voluntarily to feed upon Graſs, or the Fowls of the Air confine themſelves from the Uſe of their Wings. And if

Mankind, in this Situation, can never be conceived capable of any kind of voluntary Submiſſion, which contradicts the Bent of their Inclinations, it is certain, that they cannot, in the ſame Condition, be ſuppoſed capable of Improvement from any Opportunities of Education. Experience ſhews, that how much ſoever Education is loſt or neglected, ſo much the nearer ſtill does Mankind approach to the Condition of Brutes. And every Day may convince us, how prone Men are by Nature, upon all Occaſions, to avoid the Yoke of Diſcipline, when left wholly to their own Option; and how liable to fall away from that Education, which they have once received. From whence again it appears, that ſhould we even grant an Unbeliever, that human Education was actually received this way, he would find ſome Difficulty to account how it comes to paſs, that no Nations of thoſe primitive Brutes in human Shape have ever been heard of running wild in the Woods, ſpeechleſs, and upon all Four. For ſince it is by Education alone that we

are otherwiſe, and ſince human Nature, when left to itſelf, is ſo abhorrent from all Government and Diſcipline; is it not ſomething ſtrange, that none, in any Part of the World, ſhould be found to continue in their native State, or fall back again into it? And indeed, as it is, the *Chriſtian* himſelf has ſufficient Cauſe to wonder, that no ſuch Nations of Men are at this Day to be met with. But then he applies this to its true and proper Cauſe; which is no other than the watchful Providence of God for the Good of Mankind: For, doubtleſs, a merciful Providence it is, conſidering the wretched Corruptneſs of human Nature, that ſo much of this Education is ſtill remaining, even among the moſt ignorant Nations; whoſe Conditions muſt otherwiſe have been inexpreſſibly worſe than it is. And we, who live under the happy Influences, and ſhining Light, of the Goſpel, have the utmoſt Reaſon to return our grateful Acknowlegements to Heaven, for the great Advantages which we, by that means, receive above our Fellows.

For us therefore to be ſo ſtupidly arrogant, and deteſtably perverſe, as to attribute to ourſelves, not only that common Grace, which God has thought fit to make all Men more immediately dependent upon himſelf for, but alſo the Advantages in this reſpect, which he has vouchſafed to us beyond the reſt of Mankind, is certainly a Crime of the blackeſt Dye, and can only ſerve to ſhew how ill we deſerve any thing. But,

Secondly, This Suppoſition of Mens acquiring their *Education* from their own natural Abilities, is, again, contrary to that univerſal Agreement, which is diſcovered in it among all Mankind. Every Cuſtom, or Acquirement, received from Education, is purely arbitrary; and generally involves in it ſo many accidental Circumſtances, that it would be the greateſt Odds for any two Perſons, unknown to each other, much more many, to fall upon the ſame thing. Suppoſe, in our Travels, we meet with any two Nations, agreeing in any one particular Point of their Education; though they be never ſo diſtant

diſtant from each other, we are apt to ſuſpect, that ſuch Particular muſt have occurred to both from the ſame Inſtructor. And the more Agreement we diſcover of this ſort between theſe Nations, the more ſtill are we confirmed in this Belief. But when we ſee this Agreement reach to the moſt familiar Parts, and firſt Principles of Education, ſuch as are received from the Nurſe, and appear in the moſt common Actions of human Life; we can ſcarce forbear to conclude with ourſelves, that thoſe diſtant Nations are aſſuredly Branches of the ſame Stock, and derive not only their Education, but their very Life and Being, from the ſame original Fountain. And ſuch an Agreement appears ſtill to be remaining between all Nations of Men in the known World; who are found to have no greater Difference in their Education, than what may reaſonably be ſuppoſed inevitable, in ſo long a Diſcontinuance of Intercourſe and Communication with each other, as muſt needs have happened ſince their firſt Separation. How comes it elſe, that no

People have been diſcovered at any time, but what are trained up to walk always in an *erect Poſture* only; none but what have ſome Remains of *Government* and *Religion*; and ſome Notions of a *God*, and a *future State?* For I think it beyond all Contradiction, that none of theſe Particulars could be the Effect of mere Nature alone. Again, what Reaſon can be aſſigned for the univerſal Concurrence of all Mankind, in attempting to expreſs their Thoughts by no other Means than that of Speech, by articulate Sounds of the Voice, made by the Motion of the Lips and Tongue? By what Means could it happen, that the Tongue, at leaſt, ſhould have any Share at all in this; when the ſame thing may be demonſtrated to be capable of being as fully performed, and more eaſily taught, by the bare tuning or modulating the Voice; which is ſaid to be experimented in *China?* Whence comes it, moreover, that there is no greater Difference in a thing of ſo arbitrary a Nature, between the moſt diſtant People, than what muſt neceſſarily follow

follow from the inevitable Change, which a few Years are always found to make in the Language of the ſame People? What Account can be given, why it ſhould happen, that very often the ſame things do ſtill continue to be expreſſed in nearly the ſame Terms, by Nations which are at the fartheſt Remove from a Suſpicion of having ever had the leaſt Knowlege of, or Correſpondence with, each other? Beſides, is it not ſomething wonderful, that thoſe People, whoſe Knowledge ſeems to rank them in the loweſt Degree above Brutes, ſhould yet, in their Language, diſcover a Penetration ſo much beyond their Depth? For when the Speech of the moſt barbarous People comes to be nicely examined, there is always found more of Art and Deſign in it, than can poſſibly be expected from Perſons of ſuch ſlender Abilities: So that, whoever were the firſt Inventors of it, we may reſt aſſured, that they were of better Capacities than themſelves. Again, how it happens, that, in moſt Countries upon Earth, the Inhabitants have Traditions

ſtill continuing among them, by which they are informed, that their Anueſtors came originally from other Places; and all in general agree, that the whole Race of Mankind were derived from the ſame Parents? And, if we will believe the moſt inquiſitive of your Travellers, and ſuch as have had the beſt Opportunities of converſing with them; the remoteſt *Americans*, before they had the leaſt Acquaintance with you of *Europe*, were not without obſcure Remembrances of the *Fall of Mankind*, and the *univerſal Deluge*. I ſhall only mention one Inſtance more of this Agreement; and that ſhall be in a thing of the moſt arbitrary Nature imaginable: What was it then that firſt introduced the Practice of religious Sacrifices? A Practice which, before the great Sacrifice of the Eternal Son of God for the Sins of Mankind, appears to have been as univerſal in every Age and Place of the World, as religious Worſhip itſelf; and ſtill continues ſo in moſt, if not all Countries, where the Name of *Chriſt* has not been heard. Other Inſtances of this

this Agreement between Men might be produced; but theſe, I conceive, are ſufficient to prove, that all Mankind do actually derive their Education, not only from the ſame common Teacher, but the ſame common Parent; who, doubtleſs, at their firſt Creation, received it immediately from God; and that in a Way as different from the common Courſe of Nature, as the Manner of receiving their Being.

Thirdly, the Suppoſition of Mens acquiring their *Education* of themſelves, was alſo ſaid to be contrary to the *Perfections of God:* For this ſuppoſes, that ſome Time at leaſt muſt have paſſed, after the Creation of Mankind, before they could have attained even to the loweſt Pitch of the moſt ignorant Savages; and proportionably longer Time yet muſt be required, to bring them to higher Advancements: A Suppoſition, not only contradictory to what has been already ſaid, but alſo quite irreconcileable with the infinite Wiſdom and Goodneſs of God. For what an horrid Scene of Miſery and Con-

Confuſion does this Suppoſition preſent us with, for ſeveral of the firſt Ages of the World? To be compared to nothing but a diſmal howling Wilderneſs, the Habitation only of Beaſts, and noxious Animals, where the moſt fierce and ravenous Creatures were always preying upon the more mild and gentle: And, among all theſe Brutes, thoſe in human Shape were the moſt defenceleſs and contemptible, and expoſed to the Rage of every Aſſault. So that, in a natural Way, nothing but their immenſe Numbers, to glut the Appetites of all their Devourers, could be conceived ſufficient to preſerve the whole Species from being, in a little time, quite extirpated from the Face of the Earth. And yet the Offſpring of * theſe deſpicable Animals, as the

* *Such was the general Opinion of the Heathens concerning the Original of Mankind. Thus* Cicero: Fuit quondam Tempus, cum in Agris paſſim Homines Beſtiarum More vagabantur; & ſibi Victu ferino Vitam propagabant. De Invent. I. *And again,* Tuſc. Lib. V. O Vitæ Philoſophia Dux!—tu Urbes peperiſti: tu diſſipatos Homines in Societatem Vitæ convocâſti: tu eos inter ſe primo Domiciliis, deinde Conjugiis, tum Literarum & Vocum Com-

the Event proves, are now arrived to be Lords over all the reſt; and that too, by their own Sagacity and Wiſdom, the Seeds of which were always in them from the Beginning: As if Mankind were capable of themſelves to advance their Condition to ſo much a higher Pitch of Excellency,

Communione junxiſti: tu Inventrix Legum, tu Magiſtra Morum & Diſciplinæ fuiſti. *Thus* Lucretius, Lib. V.

Arma antiqua, Manus, Ungues, Denteſque fuerunt,
Et Lapides, & item Sylvarum Fragmina Rami.
Poſteriùs Ferri Vis eſt Æriſque reperta;
Et prior Æris erat, quàm Ferri cognitus Uſus,
Quæ facilis magis eſt Natura, & Copia major.
. . . . . .
Proinde putare aliquem tum Nomina diſtribuiſſe
Rebus, & inde Homines didiciſſe Vocabula prima,
Deſipere eſt: nam cur hic poſſet cuncta notare
Vocibus, & varios Sonitus emittere Linguæ,
Tempore eodem alii facere id non quiſſe putentur?
. . . . . .
Poſtremo quid in hac mirabile tantopere eſt Re,
Si Genus humanum, cui Vox & Lingua vigetur,
Pro vario Senſu varias Res Voce notaret;
Cùm Pecudes mutæ, cùm denique Secta Ferarum
Diſſimiles ſoleant Voces variaſque ciere,
Cùm Metus aut Dolor, & cùm jam Gaudia gliſcunt?

So Horace, Lib. I. Sat. 3.

Quum prorepſerunt primis Animalia Terris,
Mutum & turpe Pecus, Glandem atque Cubilia propter,

Unguibus

cellency, than what their Maker thought fit to place them in at their firſt Creation. But neither, according to this Opinion, have they wrought ſo great an Improvement only upon themſelves; but the Face of the whole Earth, by their Means, is transformed well-nigh as much from what it was, when they firſt inhabited it, as Heaven is from Hell. What a fine Picture

Unguibus & Pugnis, dein Fuſtibus, atque ita porro
Pugnabant Armis, quæ poſt fabricaverat Uſus:
Donec Verba, quibus Voces Senſuſque notarent,
Nominaque invenêre. Dehinc abſiſtere Bello,
Oppida cœperunt munire, & ponere Leges;
Ne quis Fur eſſet, neu Latro, neu quis Adulter.
Nam fuit ante Helenam Cunnus teterrima Belli
Cauſa: ſed ignotis perierunt Mortibus illæ,
Quos Venerem incertam rapienteis, More Ferarum
Viribus editior cædebat, ut in Grege Taurus.

And Juvenal, Sat. XV.

. . . . . Mundi
Principio indulſit communis Conditor illis
Tantùm Animas, nobis Animæque quoque, mutuus ut nos
Affectus petere Auxilium, & præſtare juberet,
Diſperſos trahere in Populum, migrare vetuſto
De Nemore, & Proavis habitatas linquere Sylvas,
Ædificare Domos, Laribus conjungere noſtris
Tectum aliud, tutos vicino Limine Somnos
Ut collata daret Fiducia; protegere Armis
Lapſum, aut ingenti nutantem Vulnere Civem,
Communi dare Signa Tubâ, defendier iiſdem
Turribus, atque unâ Portarum Clave teneri.

ture have we here drawn of our ſage Forefathers, and what a glorious Inſtance of the Strength and Abilities of human Reaſon? Or rather, in the Whole, what a blaſphemous Reflection upon the Divine Majeſty? As if Wiſdom and Goodneſs itſelf ſhould create a Race of Beings, endowed with a Capacity of Perfection and Happineſs; at the ſame time leaving them quite deſtitute of thoſe Helps and Aſſiſtances, which alone could render that Capacity of the leaſt Service to them; and afterwards, to amend the Matter, thoſe Helps are vouchſafed to their more deſerving Progeny; who ſhew their Gratitude, in always ſcornfully ſpurning at the Hand from whence they receive them, and proudly aſcribing every Excellency to themſelves, as the Effect of their own Powers and Abilities.

From all which, I preſume, the Neceſſity of a ſupernatural Revelation is abundantly manifeſt; when it is proved, that not only the Knowlege peculiar to Chriſtianity, but even that which diſtinguiſhes Men from mere Brutes in human Shape,

Shape, could no otherwiſe have been attained. Conſequently, the Conſideration of the infinite Goodneſs, Wiſdom, and Juſtice of God, leaves it beyond all Diſpute, that ſuch ſupernatural Revelation was Divine; *the Sound of which was ſent forth*, at Man's firſt Creation, and is ſtill *heard in all Lands*, and will ever continue to be ſo *till the End of the World*. And from the Conſideration of the ſame infinite Goodneſs, Wiſdom, and Juſtice, compared with our exceeding Proneneſs to fall away from the good Education we have once received, it is ſo far from being contradictory, that it becomes even neceſſary for Divine Revelations to be now-and-then afterwards repeated, to recover the dying Flame; till at laſt *Life and Immortality was brought* more fully *to Light through the Goſpel*. And tho' deſigning wicked Men may have ſometimes taken Opportunity, from the Weakneſs of human Nature, to impoſe upon their Fellows in this, as in many other reſpects; yet God has never left himſelf without a Witneſs, but has always given ſufficient

Tokens, whereby the ſincere intelligent Inquirer may diſtinguiſh the Spirit of Truth from the Spirit of Error.

And now let us ſee how eaſily this naked Truth diſarms the Unbeliever of all his Weapons, and turns them upon himſelf. His main Strength lies in his ſo much boaſted Arguments, or rather ſenſeleſs Jargon, drawn, as he pretends, from the *eternal Reaſons and Nature of Things.* Theſe Words he makes uſe of like a kind of Charm, to bewitch his unwary Readers out of their Senſes; or, as other Juglers do, to divert the Eyes of their Spectators from a Diſcovery of their Sleight. To prove how agreeable this Diſpenſation is to the *Reaſons* of Things; nothing more, I preſume, can be required, than to ſhew its Neceſſity for the Ends of Man's rational Life, as an accountable Creature; accountable to himſelf, to his Fellow-creatures, and, above all, to God.

Man has naturally but two Ways, by which he can come to the Knowlege of the Exiſtence of Things without him; the former by his own *bodily Senſes*, and

the latter by the *Information of others.* If he be deceived, in this reſpect, by all his *Senſes*, he has ſeldom, or never, any Power to correct the Error. But, if he be deceived by the *Information of others*, he is ſo far blameworthy, as he has neglected the Abilities he had to avoid the Deception: Such as a Conſideration of the Poſſibility of the Thing; a due Examination into the Credit and Sincerity of the Perſons informing him; the Views ſuch Perſons may have in their Information; the Poſſibility of being deceived themſelves; the Circumſtances they bring to ſtrengthen their Evidence; their punctual Concurrence in the ſame Thing; and the like. It appears then, that if Man admit nothing of this Kind as Knowlege, but what he actually receives in at theſe two Doors, he can be accountable for no Error in Belief which he can fall into, but what comes from the Information of others. But in the Inferences, which may be drawn from theſe Things, and indeed in the Queſt after all other Kinds of Knowlege, ſince every Man cannot but be ſenſible how

liable he is to be deceived; if, therefore, he think a Truth to be of any Concern to him, he will be ſincere and diligent in uſing all the Means in his Power to avoid Deception. And the only Means provided for him, to ſupply his own Defects, is the Information, Education, or Inſtruction of others.

It appears then, that this Dependence of Mankind upon one another, for the Cultivation of their Minds, is the only Occaſion given for the Exerciſe of their Sincerity in the Search after Truth, the ſtrongeſt Tie to hold them together in Society, and the moſt powerful Engagement to a mutual Love and Gratitude. And the ſame Obligation of the whole Species of Mankind to God, in thus graciouſly condeſcending to be himſelf their firſt Inſtructor, ought doubtleſs to be of no leſs Availment to excite the ſame Affections in them towards him. And, if it fail of having a proportionable Effect upon us, we are, of all Creatures, the moſt unworthy.

Again, by the ſame Means, we have the ſtrongeſt Curb to reſtrain the inſufferable Pride of our Nature; by which we are always apt *to think more highly of ourſelves than we ought to think.* For, if any Argument can, this true Proſpect of the exceeding Poverty and Deſpicableneſs of our State by Nature muſt needs be of Force ſufficient to perſuade us to ſuch an humble and lowly Opinion of ourſelves, as is becoming. And ſuch an evident Conviction of the Pillar upon which we ſtand, and the Fountain from whence we derive this and every other Benefit, ſhould make us for ever renounce all Self-ſufficiency, and place our intire Dependence upon its true Foundation, which is no other than God himſelf.

In like manner, this Diſpenſation gives the only Opportunity of diſcovering the Sincerity of our Obedience. Religion, we know, conſiſts in nothing elſe, but the Expreſſions of our Obedience to God, as rational Creatures. But, as rational Creatures, no Action can be ſaid to be performed by us, in perfect Obedience to

another,

another, which is not the Result of the most perfect Conviction and Choice; that is, we must have the fullest Satisfaction of the Reasonableness of what is required from us; and, being left wholly at our Liberty, must do it with the purest Intention, for the sake of him by whom it is required. It is true, that no Man living can come up to such a Perfection of Obedience, in either of these respects. But yet no human Action can further be called an Act of Obedience, than as it agrees with both. There must be a Knowlege within ourselves of the Motives why we pay our Obedience, or it is no Obedience in us; and it must also be an Act of our own free Choice, directed to the Party to whom it is paid, or it can be no Obedience to him. And if either of these Qualifications be wanting, tho' the other be in its utmost Perfection, that can be no true Act of Obedience. For tho' a Man act never so freely, in Obedience to another, yet if he knew no Reason why he acts so, his Obedience is not the Obedience of a rational Being. Again, tho'

he act never ſo knowingly, yet if what he does be wholly for the ſake of ſome private Advantage, or merely for the Gratification of his own Inclinations, this is not an Act of Obedience to the Party requiring it, but a pure ſerving of himſelf. Theſe are the Meaſures by which Men value every Act of Obedience, which is performed to them. It is always more or leſs acceptable to them, according to the Satisfaction and Aim with which it is directed in the Party that pays it; as it is the Effect of a real Love and Eſteem for them, and an ingenuous Truſt and Confidence repoſed in them. No Act of human Obedience can ſo fully come up to this Character, as that which a truly humble and grateful Mind in Diſtreſs pays to his more knowing Patron and Director. For then we look upon ſuch an one, not barely as our Inſtructor, but as our Protector and Benefactor; and obey not only out of a Senſe of Eſteem, but of Gratitude and Love. And our Gladneſs to reſign up our weightieſt Concerns to the Direction of ſuch a Perſon, is the fulleſt Token

Token we can give of our intire Confidence in his Wiſdom, Goodneſs, Fidelity, and Power: Motives, which every Man is moſt deſirous ſhould be the Foundation of the Obedience he receives; becauſe they ſhew him valuable to others for thoſe Qualifications, which are moſt valuable to himſelf. But it is plain, were it not for this Dependence, which one Man is obliged to have upon another, and all of us upon God, there could be no Opportunity of paying ſuch Obedience, even to God himſelf; ſo as to diſcover whether we dare put more Confidence in him than in Man. To him alone, in Strictneſs of Speech, can ſuch Obedience be due; becauſe he alone is endowed with a Sufficiency of thoſe Qualifications, and alone is capable to know, whether it proceeds from ſuch an inward Eſteem for, and Affiance in him, as is ſuitable for Creatures to pay to their Creator. The beſt Mark, which can poſſibly be given of our real Eſteem for any Perſon, is when we are ready, upon all Occaſions, to reſign ourſelves up intirely to his Guidance,

dance, and are never more ſatisfied than when we have his Word to confide in. Till this be tried, it can never be known to Men, whether the Obedience, which is paid to them, be not mixed with ſome Degree of Compulſion, or Deſign, in the Party that pays it. Men can never be equal Judges of this; ſince they are unable to diſcern any Difference between the Effects of the vileſt Hypocriſy, where it is artfully carried on, and the moſt upright Sincerity. But this cannot happen to the great Seer of Hearts; therefore no ſuch Obedience can paſs with him.

In the State therefore Men are, it ſeems impoſſible for them any otherwiſe to manifeſt the Sincerity of their Obedience to God, than upon the Principles of *Faith*; and the End of all Divine Revelation, eſpecially that moſt perfect one made by our Saviour, is to cultivate this among Men. It is the Revelation, which God has been graciouſly pleaſed to make of his Will to Mankind, which gives the only Opportunity of Trial, whether we have that high Regard for him, and lowly

Opinion

Opinion of ourſelves, which is requiſite. And accordingly as we ſhew a greater Degree of Chearfulneſs and Readineſs in the Performance of thoſe Actions, to which we are thus influenced; ſo much the ſtronger Evidence ſtill it is of our high Love and Veneration for, and our ſtedfaſt Reliance upon, our infinitely wiſe and gracious Inſtructor; which is the Sum and Subſtance of every religious Duty. He who thus obeys God, like the holy Pſalmiſt, has a Reſpect unto all his Commandments. He will not ſpare the moſt beloved Luſt, much leſs hypocritically indulge himſelf in any darling Sin, in hopes of atoning for it by a ſtricter Performance of ſome Duties, where he has not the like Temptations to divert him. He acts like a Perſon, who is truly ſenſible, that he is under the continual Inſpection of him, from whom no Secrets can be hid; and who is infinitely both able and juſt to render to every Man according to his Deeds. And therefore he eſteems his Favour better than Life itſelf,

and

and dreads his Diſpleaſure more than any thing he can ſuffer in this World.

Again, this Obedience of Faith is the higheſt Trial, whether we are conſiſtent with ourſelves. In earthly Affairs we often find it neceſſary to yield up our own Underſtanding to the Guidance of others; and we willingly ſubmit ourſelves to many Reſtraints and Self-denials, for the ſake of our temporal Welfare. And he is condemned as highly imprudent and unreaſonable, who thinks this any Diſparagement to him. If therefore the Proviſion for the Convenience of our Paſſage through this World have ſo much Influence over our Actions, where we are but to continue for a ſhort time, no more to return again for ever; how much more ſtrongly ought we to be affected in makeing the neceſſary Preparations for the World to come, upon which no leſs than our everlaſting Happineſs or Miſery depends? Theſe are ſuch awful Thoughts, as one would think could not but excite us to put forth all our Endeavours, if they took the leaſt hold upon our Minds.

If

If we think it reaſonable to proportion our Cares, according to the juſt Value of Things, we ought to be as much more hearty and ſolicitous for the Welfare of the Soul, than of the Body, as we know the one to be of more Importance to us than the other. And, that we may not plead Ignorance in this weighty Affair, God himſelf has graciouſly condeſcended to be our Inſtructor, who cannot err; and has given the fulleſt Evidence to convince us, that ſuch Inſtructions come from him. It is, no doubt, our Duty to examine diligently, whether any Truth comes thus atteſted. But, when once we have ſufficient Evidence of this, to make the leaſt Demur, is Impiety; and, to diſpute, the moſt preſumptuous Blaſphemy. If, as St. *John* ſays, *we receive the Witneſs of Men, the Witneſs of God is greater.* If, in ſo many Inſtances, we ſuffer ourſelves willingly to be guided by the Teſtimony of fallible Men, how much more by the Teſtimony of the infallible God? In this Caſe it is our greateſt Prudence, to ſhew the moſt perfect Reſignation to his Direction,

tion, and lay down our Reaſon and Underſtanding at his Feet. And whenever we find ourſelves involved in Doubts and Uncertainties about our ſpiritual Affairs, this *Obedience of Faith* will teach us to caſt off all vain Reliance upon our own Wiſdom; and, in the loweſt Submiſſion of Soul, apply to him, who is the Fountain of all Knowlege; and who, for our Encouragement, has graciouſly promiſed, that, if we thus aſk, we ſhall certainly receive.

We ſee then what Temper of Mind is neceſſary to render a Man a fit Diſciple of the bleſſed *Jeſus*, and a fruitful Hearer of his Word. A Temper which no Man can want, but through his own Default; for it conſiſts in nothing elſe but a true Senſe of the exceeding Inſufficiency, which he every Day experiences in himſelf; a ſincere and hearty Deſire to have that Inſufficiency ſupplied; and a perfect Reſignation to the Directions of his gracious Inſtructor. It is that *honeſt and good Heart*, as our Lord himſelf calls it, in which, as in good Ground, there is a Sufficiency

Sufficiency of kindly Soil and Moiſture for the Seed of the Word to take Root and ſpring up: It is that humble and teachable Diſpoſition, which every Man brings along with him, who is deſirous to arrive at a Proficiency in any Kind of human Knowlege; and if he ſhew but the ſame Candour and Regard for the Things of another World, which he thus does for the Things of this, it will not fail to advance him to a ſufficient Progreſs in the Knowlege of Things Divine.

But tho' right Reaſon do ſufficiently diſcover the Reaſonableneſs of this Behaviour in the weighty Concern of the Soul, yet a ſad Experience ſhews how very rarely it is put in Practice: Men ſeldom ſhew themſelves thus ſuitably diſpoſed, when they ſhould ſeek after a Cure for their ſpiritual Blindneſs and Ignorance, tho' God has liberally provided them with proper and ſufficient Remedies, if they be not wanting to themſelves. In our Purſuit after worldly Knowlege, we uſually act like Men who have a true Senſe of our Need of ſuch Knowlege,

and take all prudent Methods not to be deceived: But in our Queſt after that Knowlege, which tends moſt to our real Happineſs, the Underſtanding is rarely ſo quick in apprehending our Defects, or the Will ſo hearty and ſincere in endeavouring after their Removal; which is the Reaſon why ſo few arrive at any Degree of Proficiency in this Divine Learning. And the great Cauſe of this wretched Indiſpoſition is generally a vicious Education; by which Mens Affections are pre-engaged, and their Reliſh ſo depraved, that they can have no Taſte for theſe heavenly Doctrines. They have no Notion of any Happineſs, but ſuch as they have framed to themſelves in the Ways of Sin and Death. They are Slaves to their Senſuality, their Vainglory, their Covetouſneſs, their Ambition, or Pride; and becauſe they are not of God, they cannot hear God's Words.

And now, from all that has been ſaid upon this Subject, we may obſerve, That (beſides the outward Dependence, which all Creatures muſt neceſſarily have upon God,

God, as the firſt Cauſe of their Being, and their continual Preſerver in that Being) Mankind has another *outward Dependence* upon his Maker peculiar to himſelf; by which he ſeems to be diſtinguiſh'd from the whole viſible Creation: I mean this *Dependence* of Education; a *Dependence*, which altogether regards our rational Nature; and from its being derived to us by Means intirely extrinſic and adventitious, as neceſſarily implies a *Divine Revelation* imparted to all Men in common, as the former implies our Creation. And both theſe are alike Arguments of God's watchful Providence over his Creatures. My Endeavour hitherto, you ſee, has been to prove, *That all the Inſtructions, which relate to the Government of ourſelves, are as much derived from God, independent to mere Nature, as the Inſtruction of any one particular Perſon in the ſame Way derived from another.* The Manner of communicating both has the ſame Similitude and Analogy to one another, with the Ends for which they are deſign'd. And as the latter Obligation is the moſt

effectual Cement to hold Men together in the Bonds of Society, ſo the whole Strength of that Cement is owing to the former, in uniting us all to God by Religion.

In like Manner we may obſerve, that not only the Chriſtian, but every Man living, does actually *ſtand by Faith*, in a more extenſive Senſe of the Word. They *ſtand by Faith* as Men, with regard to that teachable Diſpoſition of Mind in their Childhood, which render'd them capable of receiving the firſt Principles of Divine Inſtruction, to poliſh them out of their native Rudeneſs, and in any Degree enable them to act ſuitably to their human Character. And by reaſon of that poiſonous Contagion, which theſe Seeds of good Education are always found to be more or leſs infected with, from the Corruption of our fallen Nature, it becomes abſolutely neceſſary, that we be reſtor'd again, *as little Children*, from all thoſe wicked Prejudices, and inveterate ill Habits, by ſuch means contracted, before we can be ſaid to *ſtand by Faith*,

as

as Christians. But, because it is impossible for so great a Change to be effected by any Ability in ourselves; therefore the Second Person of the adorable Trinity, by the most astonishing Instance of the Divine Condescension and Love to wretched Men, has procured us a new and sufficient Supply of supernatural Aid, which is always to be had upon our sincere Application to him for it: And thus we see through the whole Work of our Creation, Preservation, and Redemption; how our heavenly Father deals no otherwise with us than as his Children, and *Partakers of the Divine Nature*: Which is by keeping us always to have the most sensible Dependence upon him for all that we either are or have; and by such Means drawing us to himself, and to one another, by the *Cords of a Man*, and the *Bands of Love*.

And this may again suggest to us the unpardonable Ingratitude of those Persons, who profess themselves to be such Enemies to Faith in Religion; tho' without Faith, it is plain, there can be no

ſuch Thing as Religion, nor any Means by which a Man can otherwiſe ſufficiently expreſs his Obedience to God. It is by Faith, that they themſelves have the leaſt Notion what Religion is; and they depend as much upon Divine Revelation, for all their Knowlege of that Kind, as the Chriſtian himſelf; tho' they have not the ſame Honeſty to own it: So that, tho' the Faith of ſuch Perſons may be ſaid to be Divine in its Foundation, yet it is altogether Diabolical in the Superſtructure: They *believe* in the ſame Manner as the Devils themſelves; and may the merciful God, whom they thus preſumptuouſly blaſpheme, open their Eyes before it be too late, that they may not *tremble* with them too!

By this Time being come within View of the Houſe, where we were to be the Night entertained, *Automathes* broke off his Diſcourſe, and we returned him our hearty Thanks for the Pleaſure he had given us in this wonderful Narration of his Life upon the Iſland in ſuch lively Deſcriptions, and for the many ingenious

ingenious and inſtructive Reflections, with which he had all along ſo artfully mixed it. Above all, we aſſured him, that we could never ſufficiently diſcharge the Obligations he had laid upon us for thoſe judicious Inferences, to which he had improved it in the Concluſion. Theſe gave us the moſt ample Demonſtration of the unparalleled Strength of his Genius, the Extenſiveneſs of his Capacity, and the Clearneſs of his Conceptions: And we expreſſed no ſmall Satisfaction in this evident Proof, which he had favoured us with, of the abſolute Neceſſity of Divine Revelation from a Conſideration, which had ſcarce ever before entered into our Thoughts.

We landed at a Wharf on the South Side of the River, from whence a fine Gravel Walk, of about a Furlong in Length, proceeded directly up to the main Gates of a ſpacious Court before the Houſe, having all along a Foreſt of ſtately Cedars on each Hand. The Houſe itſelf was ſeated upon the Summit of an eaſy Aſcent, and was beautify'd with a magnificent

magnificent Cupola upon the Roof, which commanded a large Proſpect to the Eaſtward of the fineſt Country I ever beheld. The Gardens were delicious, and kept in the moſt elegant Order, being enriched with ſeveral delightful Springs, which were improved into the moſt curious Water-works.

As ſoon as we were conducted into the Houſe, the aged *Eugenius*, being acquainted with our Arrival, came and bid us Welcome; and, ſhewing us into a ſtately Room, gave us the kindeſt Entertainment. Here we ſpent the Evening with Diſcourſes upon various Subjects; but what delighted our courteous Entertainers moſt, was the Information we gave concerning the Religion, Government, Cuſtoms, and ſome of the moſt memorable Tranſactions of the ſeveral Kingdoms and States in *Europe:* And afterwards we were each conducted to a ſeparate Apartment to take our Repoſe.

The next Morning, *Automathes* entertained us with the Sight of his Mother's Picture, which he had before mentioned; and

and ſhewed us moſt of the Furniture, and Things found by him in his Cottage, ſuch as the great Cheſt, Magnifying-glaſs, Mathematical Book and Inſtruments; the Fan, Watch, and Organ: All which they brought away at their Return; as alſo a Draught of his Dial upon the Mount. And now we ſolicited a like Relation of the Manner how *Eugenius* had ſpent his Life in his Solitude; but *Automathes* informed us, that his Father had all the while ſo wholly given up himſelf to the Exerciſes of Religion, and divine Contemplation, that he ſcarce took the leaſt Notice of any outward Accident, which befel him during that whole Time; ſo that there could be nothing in ſuch a Relation to entertain our Curioſity. Here, therefore, we were diſappointed; but we were, in ſome meaſure, compenſated by what we met with afterwards, before we returned again to the reſt of our Company.

The aged Duke expreſſed no ſmall Satisfaction with his new Gueſts; and, on Purpoſe to detain us, he aſked, If we had heard

heard any Thing ſince our Arrival concerning the *Amphitheatre?* We anſwered him, No; we never imagined that they of that Country would put themſelves to the Expence of ſuch Buildings; nor could we deviſe for what Purpoſe they ſhould erect one ſo far from their Capital City, ſince we had heard of no ſuch Thing there. He, ſmiling, at our Ignorance, told us, that it was no Building he meant, but a Work of Nature; and ſuch a Work, he ſuppoſed, as we had never met with in all our Travels. We aſked him then, How far this Wonder was from his own Habitation? He told us, about four Hours Ride over the Water to the North; and, if we would conſent to tarry out the Week with him afterwards, he promiſed that his Son *Automathes* ſhould be our Guide, with one or two of his Companions. This courteous Offer we could not refuſe, when he further aſſured us, that he would ſend one of his Servants to acquaint our Company, upon what Account we were detained.

The

The next Morning, betimes, *Automathes*, with two other young Gentlemen of his Acquaintance, ſet out with us; each of us being provided with a very good Horſe, upon which we mounted, when we had croſſed the River: And as ſoon as we had aſcended the Top of the Hill on the other Side, which reached to a conſiderable Height, *Automathes* ſhewed us at a Diſtance the *Amphitheatre*, which his Father had ſpoken of, without giving any further Deſcription of it, to make our Surprize the more agreeable. What he called an Amphitheatre, then ſeemed to be nothing but a long high Mountain, about twenty Miles before us; which appeared through a Spy-glaſs to be moſtly covered with Trees; and the Country for ſome Diſtance around it, being nearly level, afforded a ſpacious Shew, from the Eminence we now ſtood upon, of many delightful Villages, and Gentlemens Seats. When we came to the Foot of the Mountain, we aſcended above a Mile by a plain beaten Road; and then diſmounting our Horſes at a Shepherd's

Cottage, we had a Boy of his for our Guide, proceeding the remaining Part of the Way, with each his Horſe in his Hand, by a nearer Cut through the Woods. After we had climbed thus, for about half an Hour, the Mountain above was all open Ground, without ſo much as a Shrub of Wood to be ſeen growing upon it; and within a few Minutes more we reached the Height.

But how agreeably were we ſurpriſed at the Sight, which now preſented itſelf! Here we ſtood ſometime contemplating upon what we ſaw. The Mountain appeared in the Form of a circular verdant Bank, or Terrace, of exactly the ſame Height, making the ſame regular bending Deſcent inwards, with the Ground upon which we ſtood; in ſuch ſort, that a green Trench, or Valley, juſt below us, of about forty Perches over, extended itſelf like an inner Border quite round the whole Circuit; and the interior Limb of this Valley was all along edged with a kind of Rampart, or Bulwark, of ſolid Rock of a crimſon Colour,

Colour, which reached above the Height of a Man on Horſeback. But what mixed this delightful Scene with a kind of pleaſing Horror was an amazing Precipice, which ſhewed itſelf on the oppoſite Side, falling down directly below the rocky Rampart, to ſuch a Depth as made the Head turn giddy. And what made this awful and uncommon Proſpect have more Effect upon us, was, becauſe its regular Tendency on each Side towards us, and the artful Congruity of the Whole, made us rightly conclude, that the like dreadful Deſcent extended quite round; and, conſequently, was the ſame on the other Side of the rocky Wall juſt below us.

This Precipice was, doubtleſs, the moſt ſtupendous Work of Nature, which could be found upon the Face of the whole Earth; and, had it not been, that each Part of it was of a Size too monſtrouſly enormous, and beyond all Poſſibility of being any way conceived manageable by human Art, we muſt neceſſarily have concluded the Whole to be the Effect of that. The rocky Bul-

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wark I ſpoke of, jutted out in the Form of a Balcony faced with Baluſtrades of Black upon a crimſon-coloured Ground, for the Height of many Fathoms all along the Top of the Precipice; and this was ſupported by a Cornice of Fret-work of due Proportion in the ſame Colours; the Bottom of all ſeeming to reſt upon a Surface anſwerable; the Face of which was curiouſly checquered all around with a ſort of green, yellow, and red: But, ſtill, the moſt aſtoniſhing Thing was the intermediate Space between the Cornice and Surface; the Ground of which was of a light Blue, and could not but be much higher than the Dome of *St. Peter*'s Church at *Rome*. Upon this, as a Field, there ſeemed carved an innumerable Multitude of groteſque Figures in *Baſſo Relievo*, all in their natural Colours, which made one of the moſt magnificent Appearances I ever ſaw.

This prodigious Wall incloſed a circular Space of Ground perfectly level, of about four Miles Diameter, upon which grew nothing but Graſs, affording a moſt delightful

delightful Verdure; and our new Acquaintance, diſmiſſing the Shepherd's Boy with a Reward for his Trouble, ſoon found us a Way into it, after the following Manner: We remounted our Horſes, and, after we had rode ſome Diſtance along the Trench, we came to the Mouth of a large Cave, in which ten Men might ride abreaſt, and ſeemed to be cut out of the Rock. Here we deſcended gradually for above a Mile under Ground upon a fine gravelly Road, having always ſufficient Light thro' the Crevices of the Precipice on our Left-hand, which ſerved as ſo many Windows. When we came to the Bottom, we ſpent a conſiderable Time in riding about, and viewing the monſtrous Figures, which appeared on every Side of the ſhocking Precipice which ſurrounded us: But we had the beſt Proſpect from the Centre; the whole Group ſeeming chiefly to conſiſt of Trees, Woods, and Houſes, with Beaſts, Serpents, and Fowls of the ſtrangeſt Shapes, and here-and-there an huge Giant in Armour.

When we were ſufficiently tired with gazing, we returned out of this Place, the ſame Way we came; and, when we had reached again the Top of the Mountain, we ſpent ſome Time longer in viewing the Country to the North, where we had a fair Proſpect of a large hilly Country, over all which we could diſtinctly behold the lofty Ridge of inacceſſible Mountains before-mentioned, which ſeparated the whole Kingdom from the Deſart.

And now we took a different Route down the Mountain for our Return, in a Road leſs frequented; but, before we were deſcended half-way, we found ourſelves ſtopped by the Fall of a great Number of tall Trees, occaſioned by a furious Hurricane, which had happened there ſome Days before. This obliged us to ſeek our Way through the unfrequented Woods; where, after we had travelled ſome Diſtance, we were ſurpriſed with the loud Shrieks and Cries, as we thought, of a Woman ſuffering ſome Violence pretty near, in the thickeſt Part of the Wood:

Wood: This made us all immediately quit our Horſes, leaving them with three of our Company; our three Guides, with their drawn Swords, followed by myſelf, and the reſt, making our Way through the Thickets, as directed by the Voice, with what Expedition we could, to reſcue the Perſon whom we ſuppoſed in Diſtreſs. The Cry ſtill continuing, we preſently came to a little Opening, in which we diſcovered a kind of Tent, or Pavilion, from whence it ſeemed to proceed. Into this we ruſhed, and, to our great Surprize, found a young Lady ſitting upon a Couch, to which ſhe was faſt tied with Cords from the Middle downwards; but we could perceive never a Soul near her. At this piteous Spectacle one of *Automathes*'s young Companions, named *Euſtathes*, immediately knowing who ſhe was, dropped his Sword, and ran to her Aſſiſtance, embracing her with the utmoſt Tokens of Tenderneſs and deep Affliction: And, as ſoon as ſhe diſcovered her Deliverer, ſhe cried out, O! my *Euſtathes!* and ſwooned away in his Arms,

being quite overcome with the ſudden Torrent of Joy, which broke in upon her. We quickly cut aſunder the rude Cords by which this Fair-one was confined, and uſed our utmoſt Endeavours to bring her to herſelf; which, in a ſhort time, we had the Pleaſure to ſee effected. In the mean time, we eſpecially, who were Strangers, wondered among ourſelves to what this odd Adventure would tend; but our Wonder was much increaſed, when we came to underſtand, that this young Lady was no other than *Euſtathes*'s eſpouſed Wife; whoſe Marriage together, according to the Cuſtom of the Country, was, within a few Days, deſigned to be conſummated. Her Name was *Dorothea*, the only Daughter of a Widow Lady, who lived about one Quarter of the Diſtance between this Place and the Houſe of *Eugenius*, ſome Miles out of the Road. Her Affections, it ſeemed, had been placed upon *Euſtathes*, even from her Childhood, and were not to be removed by all the Efforts, which were afterwards made by another young

young Cavalier, named *Phlegon*, who loved her even to Diſtraction, and, conſequently, bore all the Hatred to *Euſtathes*, which is too common in like Caſes againſt an over-powerful Rival: And they were not without violent Suſpicions, that all this was done by ſome villainous Contrivance of *Phlegon*, ſince they were not unacquainted with the Wickedneſs of his Diſpoſition, and knew this ſecret Receſs to ſtand upon his Ground, at ſcarce half an Hour's Ride from his Houſe: But, by what means he had got the young Lady thus tranſported hither, this was beyond their Comprehenſion. She herſelf could give no other Account of it than this: That, the Day before, her Mother was gone to viſit an Aunt of her's, who was lying dangerouſly ſick, and had left her at Home with her Governeſs; who, in the Evening, went with her into a Summer-houſe in the Garden, where ſhe fell aſleep upon the very Couch, upon which we found her bound: That it was not much above an Hour ſince ſhe firſt waked out

of that Sleep, in the utmoſt Fright to find herſelf alone, thus confined in a ſtrange Place: That with violent Struggling ſhe had got herſelf ſo far releaſed, as to be able to ſit upright: And that, preſently after, hearing our Horſes Feet at a Diſtance, ſhe ſet up that Cry in Hopes it might bring ſome to her Reſcue, as it happily did.

At the hearing of this ſtrange Relation, we could not but lift up our Eyes to Heaven, and bleſs God for the wonderful Interpoſition of his Providence in thus preventing the Miſchiefs, which we had no Reaſon to doubt were that Day deſigned againſt this young Couple. We looked upon the Motion, which *Eugenius* made of our viſiting the Amphitheatre that Day, as the firſt Spring of this happy Accident; and the different Route we took upon our Return, with the Barricado of Trees, which blocked up the Way before us, we eſteemed as ſo many kind Directions of Heaven to guide us to this Place in ſo critical a Juncture.

And

And in the very Moment, while *Euſtathes* and *Dorothea* were expreſſing their Gratitude for this ſignal Inſtance of the Divine Care over them, they had ſo full a Confirmation how nearly they were eſcaped from the very Brink of Ruin, as made their Hearts to tremble; for *Automathes*, caſting his Eyes through the Trees, obſerved *Phlegon* himſelf at ſome Diſtance, making towards us on Foot all alone; which we doubted not was to take Poſſeſſion of his innocent Prey, and perpetrate his villainous Deſigns upon her. This we all fairly beheld, and waited with Silence, till we ſhould have him within our Reach; but before this could happen, either through ſome Diſcovery he made of us, or our Companions with the Horſes, he thought fit to make his Eſcape, with the utmoſt Precipitancy, thro' the Woods; where we thought it not worth our Time to purſue him.

Satisfied with the Diſcovery we had made, we conveyed the reſcued Captive to our Horſes, where after we had placed her behind *Euſtathes*, we all remounted, and

and began our Return by the Way of her Houſe with what Expedition we could. It will be eaſy to conceive with what Tranſports the young Lady was received by her Mother, who had not been long hurried from her ſick Relation's with this dreadful News of the Loſs of her Daughter in ſo ſtrange a Manner. The Houſe was in the utmoſt Confuſion, and People had been ſent in vain into all Parts in Search of her: It appeared, that ſhe had not been miſſed till the Morning, at which Time all the Servants were at Home, as it ſeemed, without the leaſt Suſpicion of Harm. They wondered that neither ſhe, nor her Governeſs, appeared as uſual; and, going up to their Chambers, found both faſt locked; nor could all their Calling make any to hear. Upon this, one of the Maids, recollecting that ſhe had ſeen them pretty late together in the Summer-houſe in the Garden, ran thither, and finds the Door open, with the Governeſs faſt aſleep upon a Couch, but no Lady: She then jogs the Governeſs, but, in ſhort,

neither

neither ſhe, nor any in the Houſe, could make her wake by all the Endeavours they could uſe. This put the Family into the greateſt Fright, concluding for certain, that both, by ſome treacherous Means, had been caſt into that Sleep, by Advantage of which their young Lady was ſtolen, and, perhaps, raviſhed; and they were confirmed in this Belief, when they obſerved the Horſes Feet all along upon the gravelly Walks of the Garden to the Gate, and miſſed another Couch in the Summer-houſe, upon which they ſuppoſed the young Lady to have been laid: But they were put beyond all Doubt, that this was the Caſe, when, upon breaking open the Door of *Dorothea*'s Chamber, ſhe was not to be found there. Upon this, the Servants alarmed the whole Neighbourhood, ſending Meſſengers to acquaint *Euſtathes*, and her Mother, with the dire Cataſtrophe; and diſperſed ſome to one Place, and ſome to another, in Queſt of her, all round the Country.

This

This Account of the Behaviour and Condition of the Servants, eſpecially of the Governeſs, (who, it ſeemed, could not yet be awaked out of her Sleep) made us not know what to think; for we all along had a ſhrewd Suſpicion, that ſhe muſt have been an Accomplice with *Phlegon* in this helliſh Stratagem; nor could we be perſuaded, but ſome other of the Servants had alſo an Hand in it: However, no Notice was then taken to the old Lady of the Diſcovery made of *Phlegon*.

The Evening now drawing on, we took our Leave of *Euſtathes*, and his other Companion, who thought it proper to take up their Abode that Night there; and *Automathes* proceeded homewards with us. A little before Sun ſet we returned again to our Lodgings, where we ſurpriſed *Eugenius* with an Account of the ſtrange Adventure we had met with in our Journey. And the Day following *Euſtathes* ſent us a diſmal Account of the Diſcovery of the whole Plot, which was as follows:

Phlegon,

Phlegon, it ſeems, being mad with Diſappointment, after the Eſpouſals of *Euſtathes* and *Dorothea*, was reſolved to ſatisfy his brutiſh Deſires at any Rate. To this Purpoſe he ſome time before had engaged one of his own Servants, with all Privacy, to erect the before-mentioned Pavilion, and furniſh it with ſuch Neceſſaries as he required; at the ſame time not letting him know, that it was deſigned for any other Uſe, than to be a Place of Retirement, when he was inclined, as he pretended, to ſequeſter himſelf from the Noiſe of the World. This Receſs he afterwards found an Opportunity to diſcover to a Man-ſervant belonging to *Dorothea*'s Mother, when he had ſufficiently prepared him, and her treacherous Governeſs, by large Preſents, to go any Lengths with him. His nefarious Aim was to have *Dorothea* ſecretly tranſported thither, before the Conſummation of her Marriage with *Euſtathes*; which he ſaid he could eaſily inſtruct them how to accompliſh, without the leaſt Fear of Diſcovery afterwards to themſelves. And

this was the Reſult of his diabolical Inſtructions, wherein he was not a little aſſiſted by the politic Governeſs.

The Evening before we took our Journey, this wicked Governeſs, taking the Opportunity of the old Lady's Abſence, found Means to inveigle *Dorothea* into the Summer-houſe; and give her ſuch a ſleeping Potion, as ſhe thought would anſwer her Deſign, from what ſhe had experimented upon the innocent young Lady before. And ſhe, with her Accomplice, had ſo managed, as to get a ſufficient Quantity of the like conveyed into the Drink of the whole Family for that Night: By which Stratagem all the Servants, except thoſe two Partners in Wickedneſs, were no ſooner gone to Reſt, than all their Senſes were buried in a profound Sleep. In Confidence therefore of having thus made ſure of all their Fellow-ſervants, till the Morning at leaſt; in the dead of Night they go about their black Deſign. And, while he makes two Horſes ready with a Litter, ſhe ties *Dorothea* down with Cords upon the Couch,

Couch, where ſhe lay. Then having, by their joint Strength, got her laid upon the Litter, they tranſported her, as a dead Corpſe, to the Place where ſhe was found. And, this being effected, they returned Home with all Expedition, reſtoring the Horſes and Litter to their former Places; after which he ſlunk to his Bed, without the leaſt Diſcovery. But the Governeſs's Part being to be acted in the Summer-houſe, where ſhe knew her Lady was laſt ſeen, ſhe retired thither: And, to prevent all Suſpicion of her having had the leaſt Hand in this flagitious Act, took a like Doſe of the ſame Narcotic ſhe had given her Lady, and laid herſelf upon another Couch in the ſame Poſture, in which ſhe was found the next Morning. And thus was the young Lady left all alone by theſe Caitifs, without the leaſt Poſſibility of defending herſelf; to fall a Victim to the burning Luſt of an abandoned Monſter, whoſe Intent they knew was to raviſh, if not afterwards murder her, for his own Security. For they took it for certain, that

the baneful Drug would not ceaſe operating till late the next Day.

Before Morning came, thoſe ſoporific Potions, being taken by the reſt of the Family in ſmaller Proportions, had ſpent all their Force; ſo that they were not hindered from riſing at the uſual Time. And, among the reſt, he, who had been a principal Actor in carrying on this Villainy, ſeemed as much ſurpriſed as the moſt innocent, at the Misfortune which had befallen his Miſtreſs, and was as eager to go in Queſt of her. But, in this laſt Pretence, he had a farther Reach than the bare Concealment of his Guilt. For it was Part of the crafty Governeſs's Policy, that by ſuch means he ſhould more effectually conceal all, and eſtabliſh *Phlegon* in the full Poſſeſſion of his Capture. He therefore, having at that Time the moſt Command in the Family, makes ſure of another, in the firſt Place, to do the Errand of acquainting the old Lady with the Diſaſter, which had happen'd in her Abſence; while, with piteous Lamentations, he raiſes the Neighbourhood, and ſends them

them every Way but the right one, reſerving that for himſelf, who it could not be doubted would be leſs diligent than the moſt zealous.

After he had made a Feint for ſome Hours in ranging this unfrequented Wood, he returns ſlily by a Gentleman's Houſe, where he knew *Phlegon* was to dine; on Purpoſe to let him underſtand, by the ſame Token, how far their accurſed Buſineſs had ſucceeded. Here he ſat on Horſeback before the Gates, and, as if he knew nothing of *Phlegon*'s being there, called out, with all the Signs of a Man in raging Deſpair, acquainting the Family with the ſad Cataſtrophe which had happened; not without letting fall ſome bitter Expreſſions, as if he ſuſpected it to be all a villainous Contrivance of *Phlegon:* And ſo rode furiouſly off. But neither had *Phlegon* been wanting on his own Part to ſtave off all Suſpicion of this foul Fact, as much as poſſible, from himſelf. For, being conſcious, that this muſt happen of Conſequence, he therefore rode the Day before to a Town above half a Days Journey from *Dorothea*'s Habitation; and

and took care to have ſufficient Evidence of his lodging there all Night, as alſo of his Return to the Houſe where he dined. All therefore he had now to do, was to make what Expedition he fairly could after Dinner, to take Poſſeſſion of his Prize.

And now one would think, that a Plot, thus deeply laid, and ſucceſsfully carried on, could no way have miſcarried, without a Miracle to prevent it: But how it did miſcarry, you have already heard. Nor had many Hours paſſed afterward, before all its dark Scenes were laid open to the World; notwithſtanding the Art and ſubtilty that had been uſed to keep it concealed.

A little after our Departure from *Euſtathes* and *Dorothea*, the ſame Evening, the Watch which was ſet over the Governeſs, while ſhe ſlept, obſerved her to move; but, when they expected her to awake, they beheld her ſeized with the Pangs of Death, and preſently heard her breathe her laſt. This new Accident ſtruck the Family with freſh Surprize; which, within an Hour after, was much in-

increaſed by the News of the dead Body of *Phlegon* found in the River by his own Houſe; but whether his Death came by himſelf, or by Accident, was not known. And now that which ſeemed to take away all Hopes of ever having the Actors of this Villainy detected, proved to be the only Means of having the whole Myſtery of Iniquity unveiled. For the Report of theſe dire Events, coming ſo ſuddenly one upon the Neck of another, ſtruck ſuch an Horror upon the Conſcience of the ſurviving Accomplice, that the ſwelling Secret could no longer be confined within his Boſom; but he diſcovered the Whole, as above related. And ſo deep was the Senſe of his Crime, that he begged with Tears to be delivered up to Juſtice; eſteeming all he could ſuffer in this Life, as too little to atone for the Foulneſs of his Guilt.

The viſible Judgments of Heaven, executed upon theſe two Offenders, were indeed dreadful: And the laſting Infamy, which the Survivor had brought upon himſelf, with the convincing Tokens of his ſincere Repentance, were judged, by the Civil

Civil Magiſtrate, a ſufficient Puniſhment for a Crime only in the Intention. There was great Reaſon to ſuſpect, that *Phlegon*, when he ſaw himſelf ſo unexpectedly fruſtrated of his Deſign, concluding himſelf alſo diſcovered, had been his own Executioner, to avoid the Shame he muſt undergo. And the general Opinion was, that the Potion taken by the Governeſs, was too powerful for one of her groſs Corpulency; ſo that the very Thing proved her Deſtruction, which had been the principal Inſtrument in carrying on her Treachery.

Thus far, and no farther, could I make any Senſe of what was contained in this Manuſcript: Here therefore, I am forced to conclude, without being able to give any other Account of it, than what you have already heard concerning the ſtrange Means, by which it fell into my Hands. If the Publication of ſo much as I could pick out, may be of any Service to the Cauſe of Religion and Virtue, as I am not without Hopes in ſome meaſure it may, I am ſatisfied.

FINIS.